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PHALLIC WORSHIP

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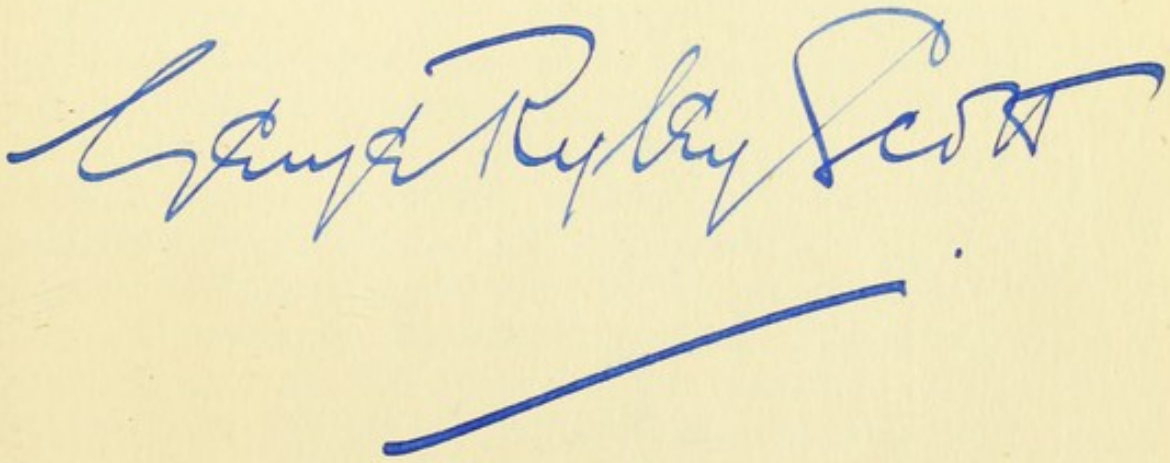

INTRODUCTION

I

THE study of phallicism is the study of religion. In this lies its importance. So true is this, it may safely be stated that no one who neglects the study of phallic worship can hope to secure any adequate understanding of the origin of religion. The close interplay between magic and religion is instanced in the part played by such essentially sexual procedures as fertility cults, in all primitive and savage communities.

The attempts to ignore the place of sex in religion on the one hand, and to deny any connexion between the two on the other, are equally childish, and, in certain circumstances, may have catastrophic consequences. The early Christians found this out after a vain attempt to consolidate and perpetuate a gospel the main tenet of which was asceticism. They discovered that sex repression was a potentially greater evil than either polygamy or monogamy, and might well prove so disastrous that promiscuity even would present a more satisfactory solution of the erotic enigma. The eunuchistic concepts of the Origenes, the Skoptzis, *et al.*, were admittedly indicative of sexual obsessions far more dangerous than anything which came within the realm of normal sex expression.

Even in its purely metaphysical aspects religion is indelibly and closely associated with sex. The connexion between eroticism and the mysticism which is

so intimate a feature of the higher and more esoteric forms of religious feeling, is especially pronounced. So much so indeed that the more abstract, intangible and symbolical becomes the cult, the more likely is sexual indulgence to prove the only possible outlet for what would otherwise result in a sense of frustration.

Much of the alleged obscenity associated with phallic worship has been, and is, due to the failure to consider the subject in relation to the moral and mental concepts actuating those who originated it. Almost without exception the modern critic views phallicism strictly in relation to twentieth-century moralistic and ethical ideals. In consequence, he promptly labels as an expression of obscenity every form which phallic worship assumed in the past.

It is true that after the birth of Christianity, sex worship, which, in itself, had never before been consciously associated with anything immoral, degenerated into a frankly licentious cult. It is further true that the phallic deities became purely hedonistic gods and goddesses, deliberately employed by a sensual priesthood to further the indulgence of their carnal appetites. Always have the greatest excesses and the most reprehensible practices been committed when backed up by or given the sanction of religion. But all this represents no derogation of the original phallic cult *per se*. It merely proves that the gods have always been what we have made them. "Show me your man," says Edmund Buckley, "and I will show you his god."[1]

This essential and basic difference between the ancient and modern ideas of morality and ethics has constituted one of the major difficulties in dealing with phallicism. It has, too, undoubtedly caused many writers to shun or evade the subject. The opposing re-

[1] *Phallicism in Japan*, University of Chicago Press, 1895.

actions extend further, however. They extend to different individuals and, especially, to different nationalities, in our own time. This antithetic viewpoint is well illustrated in an incident, related by Hannay, which occurred during the war of 1914-18. The Prime Minister of Italy showed one of our leading statesmen " a model of the complete male organ hung on a bangle on his wrist, and said, 'This will make us sure of winning the war,'" to the disgust of the somewhat puritanical Englishman, " who had probably never even heard of 'phallic' symbols before."[1]

II

In the fact that phallic worship has, for so many generations, been looked upon as something to be hidden; in the fact that it received ecclesiastical condemnation where there was no downright denial of its existence; in the taboo so continuously and ecumenically imposed upon its expression; and in the feeling that any discussion concerning it was tantamount to an admission of bawdy tastes; no doubt lie the main reasons for the neglect which the subject has received by writers and historians generally. In such compendiums of learning and information as the *Encyclopædia Biblica,* the *Catholic Encyclopædia, Chambers' Encyclopædia,* the *New Schaff-Herzog Encyclopædia of Religious Knowledge,* and the *Jewish Encyclopædia,* we find no articles *specifically* devoted to phallic worship.[2]

[1] J. B. Hannay, *Christianity: The Sources of its Teaching and Symbolism,* Griffiths, London, 1913, p. 38.

[2] Even the *Encyclopædia Britannica* gives scant attention to this most important feature in the evolution of religion. The eleventh edition contains a short article of fifty-one lines on Phallicism; in the fourteenth edition even less space is devoted to the subject—seventeen lines.

The majority of those who have mentioned sex worship in passing have shown an almost eager wish to dissociate themselves from anything which, by any stretch of imagination, might be construed as approval, while others have referred to the rites as being of too obscene a nature for discussion.

Admittedly, a few have ventured upon this forbidden ground, presenting works dealing specifically and exclusively with phallicism. But even here one is often conscious of a restrained note in the manner of treatment; a restraint which is particularly observable in regard to illustrations of phallic statues, amulets, effigies, *et al.* Again and again one comes across references to these ancient statues or images, with confessions that their reproduction or description is undesirable or impossible. In this respect, Payne Knight's work is a notable exception, but the rarity of the volume, and the difficulties in the way of securing access to such copies as exist,[1] militate against its value.

The majority of the illustrations which grace such notable contributions to phallicism as Higgins's *Anacalypsis,* Forlong's *Rivers of Life,* and Inman's *Ancient Faiths,* are purely symbolical. Moor, in *The Hindu Pantheon,* himself remarks upon this very point. He says: "The plates of my book may be turned and examined, over and over, and the uninformed observer will not be aware that in several of them he has viewed the typical representation of the generative organs or powers of humanity."

[1] The volume is very scarce to-day, and is still surrounded by protective screens. There is no copy in the Cambridge University Library. The British Museum copy, which I have examined, is kept under lock and key in the Private Case. That this scarcity and difficulty of access have always existed is evident from the following note, relating to the Payne Knight volume, which appears in Higgins's *Anacalypsis,* published in 1836. "This book was never sold, but only given away. A copy is kept in the British Museum, but it is not in the catalogue."

This concentration upon the symbolic side has its dangers and its limitations. It is likely to create false ideas. This criticism implies no denial or disparagement of the value of and the necessity for the study and presentation of symbolism. But the true importance of symbolic phallicism can be adequately conveyed only when presented side by side with an exposition of primitive, realistic, and natural phallicism.

The manner in which moralistic and ecclesiastical authorities have endeavoured to suppress all references to phallicism in religion and sociology has sufficed, as censorship in every form does suffice, to create a picture far removed from the actual truth. This suppression started with the translation into English of the Bible and it has never altogether ceased. This is not the place to deal with the evils of censorship in its various forms, but suffice it to say that omissions on the one hand and exaggerations on the other, are as effective as, and often far more effective than, a downright and publicly admitted or expressed taboo.

These suppressions, omissions and taboos, which, despite the emergence of a saner and more intelligent reaction to sexual matters, are still in some measure existent, may account, to a certain extent, for the lack of major modern contributions to the literature devoted to phallic worship.

One other point which may conceivably have had some prohibitive force is concerned with the alleged danger to the mind of the individual who concerns himself with phallicism, a danger to which reference has been made on more than one occasion. In his admirable little study, *Phallicism in Japan,* Buckley draws attention to this factor as a possible explanation for many of the shortcomings observable in books devoted to the subject, thus: "It is not too much to say that

all the works hitherto devoted exclusively to phallicism are unreliable. In fact the rule seems to be, as stated to me by Dr. Reid of the British Museum, that as soon as one begins to study phallicism he goes crazy." And in the article on "Phallicism" in Hastings' *Encyclopædia of Religion and Ethics,* we read: "The subject exercises such fascination upon some minds as to have given occasion to the taunt that no one who studies it remains sane."

III

The attempt to isolate phallicism and to treat it as the definite and circumscribed cult of a minority of sexually obsessed or perverted people deceives no one but those hopelessly ignorant of the place of nature worship in sociological evolution. Nor are the tactics of the apologists deserving of any better success.

Early mentality, in initiating phallic worship, was never in any way guilty of licentiousness or obscenity. Apart from the fact that the concept of obscenity *per se* possessed no meaning for him, the primitive man, primarily concerned with placating or propitiating his gods in what he conceived to be the most practical manner possible, inaugurated a form of religion in keeping with his mentality.

Because of this, in considering the origin of phallicism, one must ever be on one's guard against ascribing modern knowledge to primitive thought. It is an error which is easily made. It is just this error that historians and anthropologists, in contending that the birth of phallic worship was due to a demand for progeny, have made again and again. A purely hedonistic concept, though lacking in racial or ethical justification, seems to me to be much nearer the truth.

The androgynous creative deity was best supplicated or propitiated by offerings concerned with the pleasures of the flesh. In such circumstances, to the worshipper as to the god, licentiousness was not a sin: on the contrary, it was a duty. Eroticism, in anything more than automatism on the one hand or lust on the other, and religion, are emotional concepts betraying striking parallels and correlations. The one may easily prove to be a safety-valve for the other.

Phallicism, even in its original crudity, implied something more than the mere worship of the male and female external genitalia, developing into a religious concept which was wider, more profound, and more comprehensive than that connected with any specific contemporary faith. Indeed, I doubt if it is any exaggeration to say that without its phallic fundament, which was inseparably connected with any anthropomorphic cosmogony, no faith would ever have developed into a living virile religion.

GEORGE RYLEY SCOTT.

CAMBRIDGE.

ACKNOWLEDGMENTS

PIONEER workers in every field are worthy of the greatest praise, and I would express my obligation to the many writers who, in the past, have contributed towards an elucidation of phallicism and who have added, in however modest a way, to the accumulations of phallic lore. For the most part, however, references are extremely scattered, and the labour and time involved in searching for as well as in examining existent material, have been very considerable.

In this connexion I wish, in particular, to express my immense indebtedness to Dr. Roger Goodland's monumental work, *A Bibliography of Sex Rites and Customs* (Routledge, 1931). No writer on sex in its religious, historical or sociological aspects can afford to ignore this invaluable and unique bibliography of 9,000 items. The complete and comprehensive nature of Dr. Goodland's work, more particularly in relation to the wealth of annotations given, has been the means of saving me much time in searching the " stacks " in the Cambridge University Library, and has led me to examine material which otherwise I might conceivably have overlooked.

I would also express my thanks to Mr. P. Johnston-Saint of the Wellcome Historical Medical Museum for kindly permitting me to examine and to reproduce photographs of phallic objects in the Museum; to the Director of the British Museum for permission to reproduce a number of plates from Payne Knight's *Worship of Priapus* and the anonymous *Musée de*

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For permission to reproduce the paragraph from *Point Counter Point,* appearing on page iv, I am indebted to the author, Mr. Aldous Huxley, and the publishers, Messrs. Chatto & Windus.

George Ryley Scott.

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PART 1

THE NATURE AND EVOLUTION OF PHALLIC WORSHIP

CHAPTER I

THE CREATION OF THE GODS

I

The Genesis of Reason

To get at the very root of religion we must lay bare the first notions or thoughts that actuated mankind. We must go far beyond the beginnings of civilization. We must deal with the cerebration of primitive and savage man. We must consider in some detail the origin and evolution of reason and knowledge apart from and in addition to the origin of instinct.

There is a widely diffused notion that among all specimens of animal creation man alone possesses any glimmering of reason. This notion is largely fallacious. It is one of those ideas, based upon superficial knowledge, which appeal to the sophisticated modern public. Its initial emergence and its popularity are alike due to the confounding of what is hereditary with what is acquired, and to the perversive confusion between instinct and knowledge.

While everything which is instinctive is of necessity automatic, the reverse is not by any means universally true; a fact which has led to endless confusion of thought. For instance, while the appetite for food, and the inclination to sleep are automatic and instinctive, the use of a knife and fork and the habit of sleeping on a bedstead, though they are to-day automatic and

habitual, are not instinctive. Moreover, the act which is instinctive at one time or in a certain stage of development may not be instinctive at another time or in another stage. The sex act, although instinctive in animals and in primitive human races, is not instinctive in civilized man.

Such motivation as is instinctive in any one race or in any one age, approaches ecumenity. Its universality largely makes, differentiates, or conditions the species, race or tribe in question. Anything beyond what is instinctive results from the reaction of the individual to sensory stimuli. The savage does not instinctively avoid plunging his hand into a boiling spring, but the initial experience of the pain associated with the action leads him to avoid its repetition. Precisely the same thing applies in civilized life. The child, by experiencing the pain associated with burning, learns to avoid future exposure to fire; or it has to be sufficiently impressed with the reality of such pain to refrain from actually experiencing it.

The origin and development of language led to the differentiation of man from all other forms of animal life. Without this form of thought-communication and preservation man would never have achieved any higher degree of cerebration than the anthropoid ape. Language, and, especially, literature, render possible the development of mentality and knowledge far beyond any common norm such as alone is possible where instinct primarily or solely holds sway. The association of ideas which represents reason and intelligence is capable of immense development.

It is here that environment steps in, and, to a very considerable degree, overcomes or inhibits heredity. For although environment cannot create, it can decide which out of a collection of rival and possibly antagon-

istic instincts on the one hand, and capacities for development on the other, shall dominate all other associative, rival and opposing ideas and impulses. In our own civilization, it decides such points as a man's choice of a wife, of the particular brand of religion he professes, of his politics. It is in this way, for instance, that the non-possession of an extra suit of clothing may result in the birth of a socialist or a communist; that the gaining of a comfortable sinecure may induce the negation of the very principles which have led to its realization.

At the same time, the development of language has not proved an unmixed blessing. It has, to a very big extent, defeated its own implied, if not expressed, object. It has contributed, more perhaps than has any other single factor, to the confounding of instinct with knowledge; to the lack of differentiation between what is hereditary and what is acquired. The spread of popular education in conjunction with the coming of the machine age and its concomitants, have together sufficed to create a rubber-stamped mentality. The popular Press, the cinema and the radio have resulted in the emergence of a public, the component members of which, with exceptions so rare as to be negligible, think alike and function alike. The net result is that the mentality of this twentieth century of civilization, in the overpowering main, is equivalent, in its universality of outlook, to the instincts of primitive man.

II

Reality versus Illusion

An outstanding feature of the savage's mentality is the lack of any sense of discrimination between subjective and objective stimuli. He shares this peculiar

characteristic with the ape, the elephant, the ostrich and the canary. In civilized society most individuals are partially afflicted in this same way: the extent of their liability to deception varying in accordance with the development of their knowledge. Thus, at the one extreme are the child and the idiot, who vary little from the savage or the animal; at the other extreme is the abstract thinker whose powers of association are so highly developed that, as regards certain stimuli at any rate, there is no possibility of deception or confusion. In other words, the extent to which the individual is the victim of purely sensory stimuli is entirely dependent upon his own mentality, or the degree to which the result of other people's mentality is available to and can be assimilated by him. The difference between the average civilized man's reaction to *ordinary* stimuli or impressions, and the primitive man's reaction to those same stimuli or impressions, is conditioned by the fact that the development of language has placed at the disposal of the civilized product the associated reaction of other individuals of greater mentality. This difference is as important as it is profound and far-reaching. It means that the actual mental limitations of the average man are *disguised*. It is not so much that he is mentally superior to the savage, as that his parasitical opportunities lead to the assumption of such superiority. To realize how true this is one has only to consider the reaction of the average man to some entirely new, or difficult, or abstruse stimulus. In any such circumstances he is entirely at a loss: he is no better fitted mentally to cope with it than is the savage.

Imagine for a moment that mankind, together with the printed and artistic lore of all the ages, were suddenly destroyed. Any new race of anthropoids which might arise would be in precisely the same position as

the primitive races of mankind were in the days of Adam and Eve, and little better than the animals of to-day. There would be the same difficulty in differentiating between the real and the visionary; a difficulty which, in modern civilization, owing to the effects of contact between civilized and savage races, is only visible in all its significance in the case of animals and babies. The dream-state and the waking-state are equally real to both; the shadow and the substance, initially, are indistinguishable.

Every new concept is dependent upon the extent of existent correlated and associative knowledge. Isolated, as in the case of victims of amentia, a new sensation is barren. Without old impressions to agree with it or to differ from it the new sensation must necessarily be valueless. It is the subjective idea projected objectively that enables one person to see in the new-born babe a likeness to its father, another individual to see a likeness to its mother, a third to its uncle, a fourth to its grandfather. All of which is elementary and partial sensory deception. But it is only another step, and at that an allied step, to complete hallucination. That every subjective impression is coloured by the percipient's own personality is natural: it is due to the recurrent animism that pervades all rudimentary conscious perception. In this subjective distortion of true vision lies the real root of every form of worship, every type of religion, every pseudo-scientific concept.

III

The Birth of the Gods

In the response of the animal to sensory stimuli is the true origin of myth. This response, so far as is con-

cerned every animal possessing any form of cerebration, consists in the personification of the inanimate objects and the forces of nature which come within the range of perception. "Thus every form, every object, every external phenomenon," says Vignoli, "becomes vivified and animated by the intrinsic consciousness and personal psychical faculty of the animal itself."[1]

It is due to this fact that the animal gives to every observable object or force qualities and powers analogous to its own, just as primitive man projects into every unknown phenomenon some sort of anthropomorphism or theriomorphism. The contention of Xenophanes that animals of all kinds possess the power to create gods in likeness of themselves, was not so ridiculous as has been supposed.

The personification of every inanimate object, as well as every force of nature, leads to the allocation to such objects and forces of powers of good and evil. It leads further to the division of these objects and forces into two great classes, one of which calls forth adoration and the other fear. Here is the fundament of every kind of worship.

There is nothing so terrifying or so awe-inspiring as the unknown. The more mysterious the phenomenon, the more feared on the one hand, or the more respected on the other. This truism survives even in these modern ultra-sophisticated days.

Basically the reaction of the animal and the reaction of man are precisely similar. The only difference is that man, by virtue of his greater capacity for cerebral action, is capable of extending and elaborating this basic personification. It may be stated that, in its nascency at any rate, worship (the first stage in the elabora-

[1] Tito Vignoli, *Myth and Science*, Kegan Paul, 1898. Fourth edition, p. 53.

tion of a system of religion) exists in the mind of the animal exactly as in the mind of man. Within the limitations necessarily imposed by varying possibilities of reaction to sensory stimuli, and the lack of any schematic form of association and expression of ideas, such as language provides in man,[1] there is no fundamental differentiation between the worship of the animal and that of man.

The assignment of animistic powers to *every* object or force was a preliminary step to the creation of a miscellany of gods. In certain savage tribes of infantile mentality the number of such gods is illimitable: each separate stone, tree, river or mountain being considered to be the abode of a god. Thus the Iroquois Indians created a separate god for every individual tree. A development and an extension of this belief was the classification of objects of a like nature with one god controlling the whole collection, as the god of trees, the god of rivers, *et al.*

The element of mystery associated with sleep, darkness, and death led to the belief in a spiritual existence, which, in turn, enormously extended the basic feature of worship and had much to do with the genesis of religion. It was inevitable that sleep and death should be confounded. It was inevitable, too, that the coming of darkness should be thought to indicate the death of the world, while the advent of dawn signified the rebirth of that world.

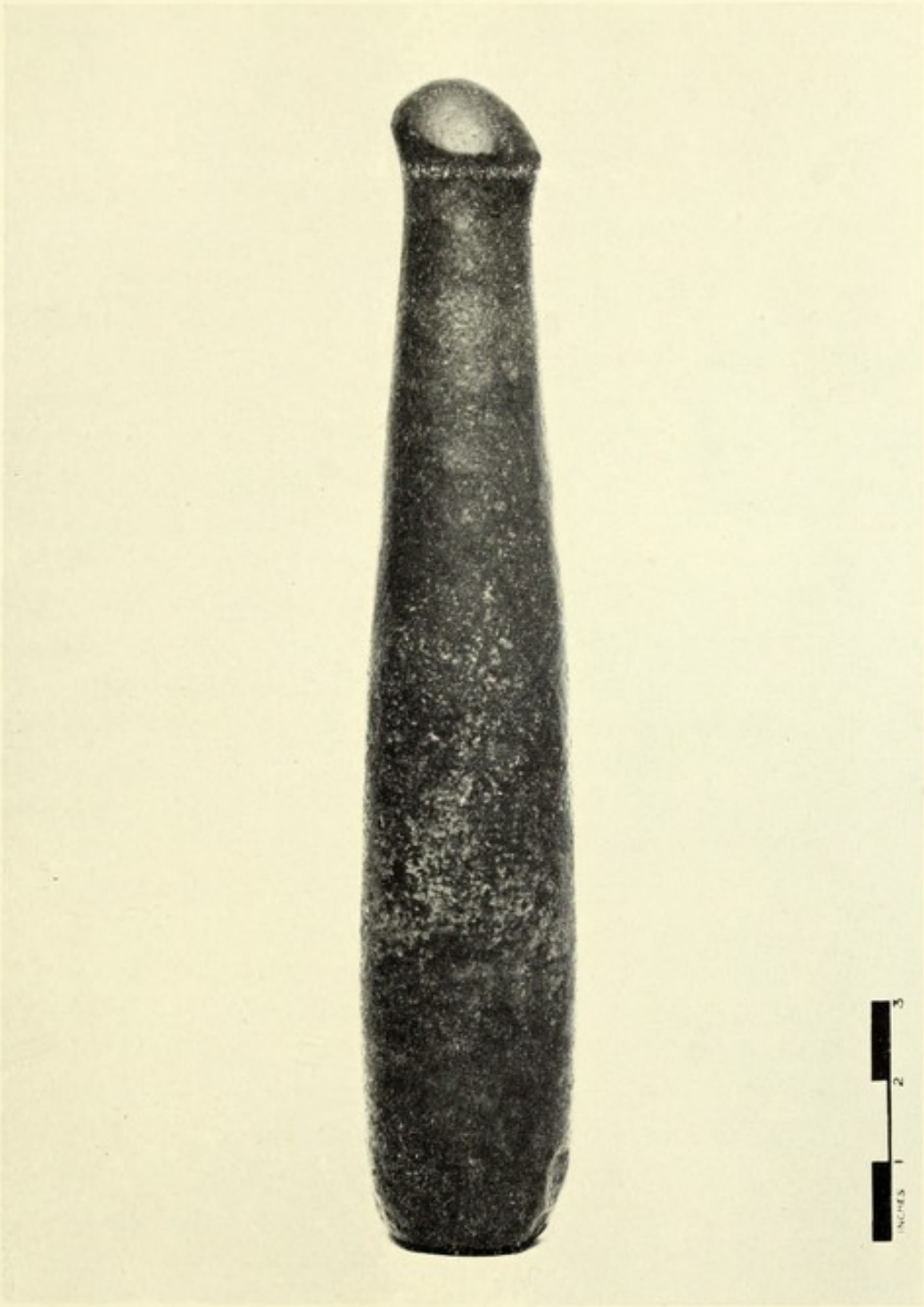
In the consciousness of primitive man arose the idea that the spirit or soul departed from the body when sleep overcame it, the awakening of life signifying the

[1] As a result of a long series of experiments, Professor Yerkes has demonstrated that chimpanzees, although they have no actual system of movements and sounds which could rank as a specific language, can undoubtedly be taught certain rudimentary and basic points which are common features in all languages.

return of the soul to the body. Death itself was looked upon as an instance where the spirit absented itself for a longer or an indefinite period, and the conviction was never relinquished that, at some future time, the spirit would return: a notion elaborated and extended in almost every form of religion and still existent as a cardinal feature of Christianity and other relatively modern faiths.

The activities of the subconscious mind during the dream-state did much to consolidate the idea of a separate spiritual existence and the notion of immortality. The idea of every man, animal, or object having a double existence became universal. The observance of shadows, of reflections in pools and other mirroring surfaces, and of echoes, in addition to dreams, initiated and syncretized the belief. The shadow, image, or spirit of the body was considered to be as susceptible to injury on the one hand, and as capable of exerting power on the other, as was the body itself. Thus the worship of images and statues in the form of the original. We shall see later how important a part this played in the emergence and development of phallicism.

Having conceived the notion of a mysterious world governed or influenced by invisible spirits, the primitive mind began to classify them roughly under two heads: friendly and hostile, or, in other words, good and evil. It was inevitable that some such classification should come about. The most powerful force governing mankind is the desire for self-preservation, which implies the wish to avoid death as long as possible, with its corollary, the power to enjoy another existence after death. In primitive and savage tribes, man's whole life consisted of a struggle against enemies seeking his life, and against disease. Injury and death were always near. It was, of course, easy to understand how injury



By courtesy of The Wellcome Historical Medical Museum.]

CARVED JADE PHALLIC STONE.

In the Collection of The Wellcome Historical Medical Museum, London.

[*Face page* 10.

or death could result from the attacks of enemies, whether these enemies were human beings, animals, or mysterious hostile forces.

We have seen how the primitive mind projects a spirit into everything with which it comes into contact, into everything that is mysterious and unknown. The anthropomorphism and the theriomorphism which, in time, displaced elementary animism, led to an elaboration of the personification of objects. Instead of these inanimate objects being thought to be possessed of power and movement in some indefinite sense, they were given human or animal attributes. The ancient Peruvians, according to Arriaga, worshipped "very large stones, saying they were once men."[1] Grant Allen gives other instances of this belief culled from various sources. The Iroquois Indians, for instance, looked upon stones as living men. The American Report of the Bureau of Ethnology for 1880 recounts various stories taken from Indian folk-lore illustrating the metamorphosis of men into stones.[2] Piedrahita also affirms that "the Laches worshipped every stone as a god, as they said that they had all been men."[3]

In this personification and *worship* of forces, of objects, of animals, of deceased humans, lay the *nasceny* of religion. Personification, in itself, does not constitute religion. There must be something more. The realization of this need lays bare at one and the same time the desirability of a definition of religion and the difficulty inherent in providing such a definition. The tendency, in these modern days, is to confuse religion with a system of ethics or morality. Such a tendency, besides leading to inaccuracy, causes much

[1] *The Attis of Caius Valerius Catullus*, translated, with dissertations, by Grant Allen, 1892.
[2] *Ibid.*
[3] *Ibid.*

confusion of thought. Nor does religion necessarily imply anthropomorphism, for to accept this implication would be to deny the existence of religion to certain primitive races.

What religion does imply is the existence of some power or powers governing the whole universe, including man himself, possessing volition, omnipotence and omnipresence, and capable of being influenced by man's acts, sacrifices, adoration and supplication. The personification may be anthropomorphic or theriomorphic. With advancing civilization in place of personification there may be some form of pantheism or of pure metaphysic. Implicit in the idea of reverence and worship of this power (monotheism) or powers (polytheism) is the idea of a creative force, superior to both man and animals.

The means whereby the gods could reveal or express their powers were necessarily limited and co-ordinated by man's mentality. Because of this, the history and development of religion was conditioned by the ameliorative and progressive stages of this revelation, commencing with animism and ultimately embracing a form of metaphysics which is scarcely different from the most esoteric form of mysticism. And above and beyond all, permeating and shaping every form of sentient and unified religious belief, is the fundamental conscious or unconscious assumption of the existence of a cosmogony similarly explainable within the limits of man's mentality.

CHAPTER II

SUN, MOON AND NATURE WORSHIP

I

The Sun and Moon Gods of Antiquity

THERE is nothing to marvel at in the fear with which the unseen and mysterious forces of nature gripped the mind of primitive man. Lightning, thunder, wind, the sun, the moon and the stars, darkness and daylight, were naturally and inevitably personified. The allocation to each force, power, or object, of a spirit, anthropomorphic or otherwise, preceded the creation of any concept in which the forces of nature were accepted and envisioned as virile living entities, irrespective of whether or not they happened to be present and visible. In other words, memory and emotion came into play. The spirit, residing in or forming the sun, the moon, or the sky, was at all times and in all circumstances, a potential source of good or evil, of creation and destruction.

It was but a step from the personification of an object or force to the deification of that same object or force. Thus the moon, the sun, the stars, the heavens, became deities. All were recognized either as the residences of gods or as actual living beings themselves, capable of communicating life and death to other creatures. Thus, too, in time they were given names of famous or notori-

ous imaginary personages connected with the mythology of each country, race or tribe.

The Chaldeans worshipped the seven planets. These seven planets were the "Seven Great Gods" of the ancients, and constituted a polytheism, the component members of which varied in importance, with the moon occupying the premier position. This worship of the planets is exemplified in the mythological tales of the poets: the fable of Mars and Venus, of Ceres and Proserpine, *et al.*

To the moon and the sun were joined Saturn, Jupiter, Mars, Venus, and Mercury. The control of the universe was shared by these seven deities. We perceive some remains of this hypothesis in the names given to the days of the week, in the English, French, and Dutch tongues, "for they name by one of the seven planets that day on which it is believed to have a particular influence."[1] There is evidence that the polytheism of primitive races was almost universal immediately before the victorious emergence of the tribal god Yahweh. Abraham apparently was well aware of the existence of polytheism, having lived at Ur, where a moon-god reigned supreme.

The moon, with its power to supply light during the hours of blackness, was conceded to be of far more importance, and to possess greater powers, than the sun, which was not credited with the responsibility of supplying the light of day. The moon was usually worshipped in conjunction with the night-sky, as the sun was worshipped in conjunction with the day-sky.

There would therefore appear to be strong evidence in support of the hypothesis that the moon was worshipped long before the sun, in most nations of antiquity. It certainly preceded the worship of Yahweh by

[1] Balthazar Bekker, *The World Bewitched,* London, 1695.

the Israelites, there being plain indications in Jeremiah that, as the " queen of heaven," sacrifices were made to the moon. In the *Encyclopædia Biblica* (col. 3355) we read:

> " The religious observance of the new moon with festal rejoicings and sacrifices belongs originally to a lunar cult; but, as in many other cases, this festival and its rites were taken up into the religion of Yahweh—the national religion absorbing the nature religion."

The fact that in most lands the moon was originally a female deity has led many historians to dispute the superiority of the moon over the sun in ancient mythology. In putting forth this argument they overlook one important and significant factor: the existence of a matriarchate preceding the domination of woman by man. That such a condition was perfectly natural will be realized when it is remembered there was no recognition of the part played by the male in fecundation. The peculiar practices of men, when worshipping lunar goddesses, in adopting feminine attire, or castrating themselves,[1] seem to provide additional evidence that the male's part in generation was not recognized at that time, and that moon-worship and the matriarchate were coincidental.

> " This phenomenon, the priority of the lunar to the solar worship," points out Goldzhier, " is asserted also by the adherents of a theory of the history of civilization, usually termed the *Gynæcocratic*, which was formed and worked out by the Swiss savant Bachofen in a book entitled *The Gynæ-*

[1] See Robert Briffault, *The Mothers*, Allen & Unwin, 1927. Vol. III. p. 213.

cocracy of Antiquity. To the adherents of this theory, who suppose the lordship of man to have been preceded by a period in which the female sex bore rule, the lunar worship is closely allied to the importance of woman, while the solar worship is connected with the rule of man."[1]

In some cases the moon was worshipped contemporaneously with the sun. The moon was deified under many names, among which are Astarte, Asherah, Cybele, Diana, Isis, Hekate, Mani, Artemis, Alilat, Lenanah, Ishtar, Juno, Lucina. The ancient Egyptians worshipped the moon as "Mother of the World," contending that she sowed and scattered into the air the prolific principles with which she had been impregnated by the sun. These principles, in addition to the light by which she was illumed, were supposed to emanate from the fountain of life and energy, and in consequence were conceived to partake of the nature of the being from which they were derived. For this reason, to the moon as well as to the sun, were attributed the active as well as the passive powers of generation, which were both, in the language of the scholastics, essentially the same, though formally different.[2]

Ashtoreth, the goddess of the Phœnicians and Zidonians, was apparently a personification of the moon, and associated with the worship of Baal. The feast of Hercate, held once a month, was dedicated to the goddess. There are several allusions to this moon-worship in the Old Testament. Apparently sacrifices were offered the deity. Thus we read: "The children gather wood, and the fathers kindle the fire, and the women

[1] *Mythology among the Hebrews and its Historical Development*, London, 1877, p. 76.

[2] R. Payne Knight, *A Discourse on the Worship of Priapus*, London, 1786.

knead their dough, to make cakes to the queen of heaven,[1] and to pour out drink-offerings unto other gods, that they may provoke me to anger." (Jeremiah vii. 18).[2] There are, too, warnings against the worship of the moon, as well as of other heavenly bodies;[3] practices which the Israelites seem to have indulged in whenever opportunity offered and contrary to all the promulgations of their tribal god.

Plutarch refers to the belief, held by certain persons, that Isis was a moon-goddess, the black habit she affected signifying her eclipses and disappearances, while the horned statues represented the crescent. The belief in the influence of the moon over the lives of men and women was prominent for centuries and persists to this day.

The moon and the earth were closely associated in primitive thought, so much so that every moon-goddess was at the same time an earth-goddess.[4] When the part played by the female in reproduction came to be realized in some dim way, the earth was similarly associated with woman. The moon and likewise the earth were feminine. The very methods by which the earth was fertilized were thought to apply to woman.[5] Thus, says Briffault, " in Australia and in South Africa women lie in a shower of rain when they desire to conceive," while in other primitive races it is thought that " the first men arose out of the earth."[6]

Not universally, however, was the moon looked upon as a female deity. The Lithuanians, the Syrians, and

[1] The moon was referred to as " queen of heaven " and sometimes simply as " the queen."
[2] See also Jeremiah xliv. 17-19.
[3] See Deuteronomy iv. 19 and xvii. 3.
[4] R. Briffault, *The Mothers*, Vol. III, p. 60.
[5] *Ibid.*, p. 56.
[6] *Ibid.*, p. 58

the Sclavonians conceived the lunar planet as a god. Wilkinson says:

> "The Egyptians represented their moon as a male deity, like the German Mond and Monat, or the Lunus of the Latins; and it is worthy of remark that the same custom of calling it male is retained in the East to the present day, while the sun is considered female, as in the language of the Germans. Thoth is usually represented as a human figure with the head of an Ibis, holding a tablet and a pen or palm-branch in his hands; and in his character of Lunus he has sometimes a man's face with the crescent of the moon upon his head, supporting a disk, occasionally with the addition of an ostrich feather; which last appears to connect him with Ao or with Themi."[1]

With the recognition of the masculine and feminine elements as *separate* entities, the principle of duality was universally admitted. Every force of nature, and likewise every representative of each force, was divided into two reciprocative but separate entities. The old androgynous concept died the death, as also did the matriarchate.

The rise of the patriarchate saw the overpowering of the female goddess by the male god. The moon-god gave place to the sun-god. The tables were turned with a vengeance. Not only was the male granted a share in the phenomenon of generation; he was given the main share. The seed (semen) of the male was held to produce the living offspring, the part played by the woman being merely to provide the soil in which the seed grew to fruition, as plants grew in the earth. Aristotle and Anaxagoras both promulgated this

[1] J. G. Wilkinson, *Ancient Egyptians*, London, 1837.

doctrine.[1] In the Bible we find David comparing the sun to a "bridegroom coming out of his chamber," while in the cosmology of Genesis it is stated that the sun is greater than the moon.

Woman was no longer powerful and respected. She was compelled to accept an inferior position. Again and again does the Bible emphasize the subjection of woman to man; the inferiority of the moon-goddess and earth-goddess in comparison with the sun-god. Thus: "Wives, submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Ephesians v. 22-24); and again: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man" (1 Cor. xi. 7-8). The earth-goddess or mother-goddess was fertilized by the creative god. Everything produced upon the earth owed its origin and continued existence to the virile life-producing power of the sun.

Cruelty to woman was a concomitant of the patriarchate. At the Lupercalia of Rome, solemnized in the month of March, the girls and women, in a state of nudity, were whipped by the men as they marched in procession.

The darkness, depression and lowering of temperature that followed the setting of the sun were thought to result from the influence of other and evil forces. In the long nights of winter it was considered that evil was

[1] It was not until the sixteenth century that the functions of the uterus were dimly realized, and not until 1677 that Leeuwenhoek discovered the spermatozoon.

ascendant. Not unnaturally, therefore, the spirit residing in the sun was looked upon as the most beneficent of all, lording it over all other rival or combative spirits. Everywhere the sun-god was adored.

Now the great obstacle in tracing the identity of any of the basic forms of worship lies in the vast number of names which appear in the ancient idolatries and mythologies, creating the illusion of a miscellany of gods, whereas many of these different names refer to the same deity. Thus the sun has been personified and worshipped under as many different names as there are nations on the surface of the earth.

Every race, while worshipping the sun under a selected name, looked upon his worship under any other name as idolatry. All failed to realize, in any complete sense, that the confusion was due to the various names of the deities, and not to any difference in the fundamental nature of the worship itself. Jupiter, Ammon, Adonis, Chemosh, Hercules, Osiris, Dionysus, Æsculapius, Phœbus, Bacchus, Pluto, Baal, El Belus, and half a hundred others, all referred to the same fundamental object which each race had personified in its own way and in accordance with its own language and mythology. In other words, all referred to the sun. Thus Macrobius: "It is one Jupiter, one Sun, one Plato, one Dionysus." The deification of the sun under so many names was due to the fact that mythology and language are co-existent and interdependent, personifying and giving to the god various attributes indicated by observed characteristics, such as "Preserver," "Protector," "Ruler," *et al.*

That the Israelites were addicted to sun-worship is indicated by the reiterated denunciation of the cult. Moses warns his followers against the allure of sun- and star-worship; and Ezekiel mentions seeing, in a vision,

twenty-five men of Judah worshipping the sun. Indeed, so powerful was the incentive to worship the sun, and so great was its rivalry to the worship of Jehovah, that it was found necessary to take the most drastic measures towards its suppression. Sun-worshippers were threatened with death by stoning.

Robert Taylor (*The Diegesis*, 1841) says that the sun's death, his resurrection, his opening of the Kingdom of Heaven to all believers, the casting of his bright light through twelve months, or apostles, one of whom (February, personified in Judas) lost a day, and by transgression (or skipping over) "fell that he might go to his own place":[1] his preaching "the acceptable year of the Lord,"[2] were all metaphorical personifications which typified the natural history or circumstances observable in the progress of the sun during the twelve months which constitute the natural year.

Solomon built a high place for the worship of the sun (Chemosh),[3] and the kings of Judah, one after another, practised the same form of worship, even dedicating horses to the sun,[4] until Josiah took effective measures to put down idolatry and other abominations.

This persistent personification of the sun by all the races and nations of antiquity is admirably exemplified in the Biblical story of Samson. There is evidence that Samson was a solar god. His characteristic features, the long hair and beard, as Goldzhier demonstrates, were common to very nearly every sun-god of the ancients. According to Isidore of Seville, the name Samson signifies the solar force or power, a definition which is the same as that assigned to Hercules by Macrobius. Higgins points out that whatever may be the precise origin of the name, Samson belonged to the tribe of Dan, or of that which, in the astrological system of the

[1] Acts i. 25. [2] Luke iv. 19. [3] 1 Kings xi. 7. [4] 2 Kings xxiii. 11.

Rabbins, was placed (*casée*) under Scorpio, or under the sign with which the celestial Hercules rises.[1] Samson fell in love with a daughter of Thamnis, and the story goes that in searching for her, he met with a lion, which, as did Hercules, he destroyed. Then there is the testimony of Syncellus, who says: "In this time lived Samson, who was called Hercules, by the Greeks." He further points out that though some may maintain that Hercules lived before Samson, the traits of resemblance existing between them "cannot be denied." Goldzhier, too, is of opinion that the name Samson is equivalent to Shemesh (sun). He says "this fact gives us an undeniable right to maintain the solar significance of the hero, and to see in his battles the contest of the sun against darkness and storms."[2]

Bacchus, the phallic Roman deity, was a sun-god, and a saviour, born on December 25th of a virgin mother. There are parallels to the story of Bacchus in the stories of Osiris, Krishna, Buddha, Adonis, Lao Kiun, Marduk, Horus, Camillus, Balder, Apollo, Quetzalcoatl, Hermes, Salivāhana, Amphion, Attys and Zoroaster. They were all crucified or mutilated, symbolizing the sun's loss of generative or creative power during the winter.

The Egyptians, the Persians, the Moabites and the Phœnicians all worshipped the sun. So did the ancient Hindus. So, too, did various tribes of North American Indians. Baal, the god of the Canaanites, identical with Yahweh, the Hebrew tribal god, was a solar deity. Amen-ra, most powerful of the Egyptian gods, was a sun-god. Siva, the third member of the Hindu triad, the generator and destroyer, represented the sun. Osiris was yet another Egyptian sun-god.

[1] Godfrey Higgins, *Anacalypsis*, London, Vol. I, p. 237.
[2] Ignaz Goldzhier, *Mythology among the Hebrews*, London, 1877, p. 22.

All these representatives or personifications of the sun were phallic deities. They were given phallic appendages or were symbolized by phallic emblems. Baal was worshipped in the form of a pillar. Plutarch tells us that Osiris was universally represented on statuary with the phallus exposed and erect.

Festivals in honour of the sun were held in all parts of the world. They were connected with the solstices and equinoxes. Sacrifices to the sun, as a means of purification, were common among the Athenians. Tzetzes describes one such as follows:

> Thus was in Ancient Times Lustration made;
> When any City groan'd beneath the weight
> Of Famine, Plague, or worse Calamity,
> Forthwith a grateful Victim is prepar'd,
> Which at the holy Altar when they've plac'd,
> They cast upon the Pile Cheese, Cakes, and Figs;
> Then striking seven times its Privities
> With Sea-leeks, and wild Figs, and other Fruits,
> Rude Nature's product without help of Art,
> Burn it with Wood cut from unplanted Trees,
> Then tow'rds the Wind the sportive ashes cast
> Upon the Sea: Thus they the dreadful Ills,
> With which the City labour'd, drive away.

II

The Sky in the Role of a Deity

In the majority of mythologies the sky is personified as "God the Father." Jupiter, Zeus, Jove, Dyans, Yahweh, Vul, Odin, Ouranus, Texcatlipoca, were all sky-gods.[1] Plutarch says that the sky or heavens was thought to function as a father and the earth as a

[1] In certain cases, these gods, in a previous or a future existence, were sun-gods. Usually the sky functioned as a god either before the sun or coincidentally and as a superior deity.

mother. So, too, according to Virgil, all things, human, animal, and vegetable, were the result of intercourse between Jupiter (the god of the heavens) and Juno (the earth-goddess). In Assyria, the sky-god Vul was associated with Shala or the queen; Baal, the procreator, wedded Mylitta, the fertility goddess; in Phœnicia, Ouranus, god of heaven,[1] married Ghe, the earth-goddess. In the Chinese sacred books, heaven and earth are delineated as the father and mother of everything existent. Herodotus says of the ancient Persians that they offered sacrifices to Jupiter who personified the whole of the heavens or sky.

The sun-god, in the older mythologies, was the saviour, usually of virgin birth. "In the Vedic hymns the sun—the Lord and Saviour, the Redeemer and Preserver of Mankind—is frequently called 'Son of the Sky.'"[2] Zeus, the Greek sky-god, and Vul, the Chaldean sky-god, emanated power as a form of atmospheric influence exercising a generative force upon the earth-gods. In this way, too, Nut and Seb produced the saviour god, Osiris; Odin and Frigga produced Balder; Yahweh and Mary produced Jesus; Jove and Semele produced Bacchus; Seb and Isis produced Horus; Vishnu and Devaki produced Krishna; Zeus and Danaë produced Perseus; *et al.* More and further, the sky-god Uranus in conjunction with the earth-god Gaea were responsible for the creation of everything, including the god Cronus.

[1] Heaven, in primitive mythology, referred not to the abode of everlasting life of the Christians, but to what is now termed the sky or atmosphere.

[2] T. W. Doane, *Bible Myths*, New York, 1882, p. 478.

III

The Animation of Symbols

It is important to realize that to the primitive mind there was little fundamental difference between the deity and his representative or symbol. The major force or spirit animating the universe, whatever precise characterization, visualization, or form that force took, was able to impress its own individuality, characteristics and potentialities upon the human being, animal, or object which acted as its earthly representative.

Virgil described the ethereal process as expanding itself through the universe, and giving life and motion to the inhabitants of earth, water, and air, by a participation of its own essence, each particle of which returned to its native source at the dissolution of the body which it animated. Hence, not only men, but all animals, and even vegetables, were supposed to be impregnated with some particle of the divine nature which was infused into them, and from which their various qualities and dispositions, as well as their powers of propagation, were thought to be derived. These appeared to be so many emanations of the divine attributes, operating in different modes and degrees, according to the nature of the beings to which they belonged. Thus, the characteristic properties of animals and plants were not only regarded as representations, but as actual emanations of the divine power, consubstantial with his own essence. Because of this, the various symbols were treated with greater respect and veneration than if they had been merely conventional signs and characters. Plutarch says that most of the Egyptian priests considered the bull Apis, who was worshipped with so much

ceremony, to be only an image of the spirit of Osiris. This is supposed by Payne Knight to have been the real meaning of the animal worship of the Egyptians, about which so much has been written and so little discovered. Those animals or plants, in which any particular characteristic of the deity seemed to predominate, became the symbols of that specific characteristic, and were accordingly worshipped as the images of divine Providence, acting in that particular direction. Like many other customs connected with both ancient and modern worship, the practice probably continued long after the reasons responsible for its foundation were either wholly forgotten, or only partially preserved in vague traditions. This was the case in Egypt; for, though many of the priests knew or conjectured the origin of the worship of the bull, they were unable to give any rational account for the crocodile, the ichneumon, and the ibis, being the recipients of similar adoration.[1]

That the images made of stone, wood, or other material could act exactly in the same way as the god or goddess was clearly understood and universally accepted. Indeed we find the survival of the belief through centuries of civilization. After the consecration of the idol it became an incarnation of the deity, as to-day the wine and bread at the Eucharist become the blood and flesh of Christ. Chrysostum, Tertullian, Cyprian, Lucian, and others, were in absolute agreement that the making and anointing of an idol transformed it into an abode of gods or devils as the case might be. In the sacred hymns of the Egyptians,Osiris is depicted as dwelling concealed in the interior of the sun. In many cases where the stone or pillar is held sacred at such times only as it is thought to be inhabited

[1] R. Payne Knight, *A Discourse on the Worship of Priapus*, 1786.

by the god, the worshipping of such a shrine is an annual procedure, as in the Fiji Islands.[1]

Fire was worshipped as the primary essence of the male creative and generative or ethereal principle; while water symbolized the female passive or terrestrial principle in creation. The fact that, to the ancients, nothing appeared to be produced without the action of fire or water,[2] or both, suggested the part played by them in the creation of animal and vegetable life. It was a sin to pollute a stream or river by urinating in it.

The sticks used by primitive tribes for making fire were given a sexual interpretation; the upright hard piece of wood being termed male, and the softer horizontal piece being termed female.[3] The mysterious nature of the result and its comparison with the creation of life suggested the phallic interpretation.

Homer was of the opinion that the ocean was the source of everything. Much the same idea is implicit in the baptismal rites of the Christians as well as those of other devotees. The water used in baptism was to regenerate or re-create. The soul in this manner was transposed from its previous mortal position to one of immortality. Caylus presents Pan in the act of pouring water upon the male member; that is, invigorating the creative power by the application of the prolific element upon which it acted. In India, it was customary to pour sacred water from the Ganges upon the Lingam, the symbol of Siva. St. John the Baptist says: "I, indeed, baptize you in water to repentance; but he that cometh after me, who is more powerful than I am, shall baptize you in the Holy Spirit, and in Fire; that is, I

[1] T. St. Johnston, *The Islanders of the Pacific*, Fisher Unwin, London, 1921, p. 252.

[2] See Genesis i. 20.

[3] Article on "Phallicism" in Hastings' *Encyclopædia of Religion and Ethics*.

only purify and refresh the soul, by a communion with the terrestrial principle of life; but he that cometh after me, will regenerate and restore it, by a communion with the ethereal principle."[1]

That the use of the terms fire and sun were interchangeable and contemporaneous is indicated by the frequent references in the Old Testament to the Lord appearing in the form of fire or light. Thus: "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire" (Exodus xix. 18); and again: "For the Lord thy God is a consuming fire" (Deut. iv. 24); and yet again: "And the angel of the Lord appeared unto him in a flame of fire" (Exodus iii. 2).[2] A further indication of this dualistic concept is the custom of painting pillars and other phallic emblems red or scarlet. Mahadeva, the Hindu emblem of the male creator of the sun, is always painted red.[3]

IV

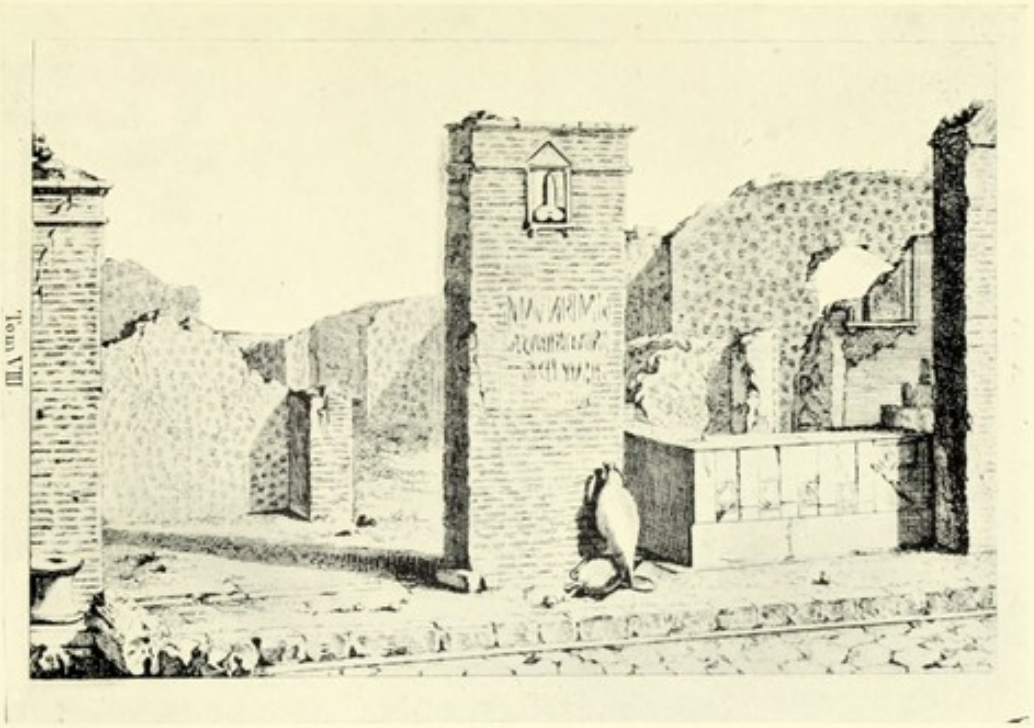
Animal Deities and their Phallic Significance

The creative and generative power in nature was often represented by and worshipped in the form of an animal. Usually the precise animal selected was famed for its sexual virility. The same creative god was also sometimes worshipped in the shape of a number of animals, each of which signified some specific characteristic. Apart from the bull and the serpent, which were so universally worshipped as to call for consideration in other sections of this work (cf. p. 79 and p. 180), the goat ranked as one of the most popular, this animal's

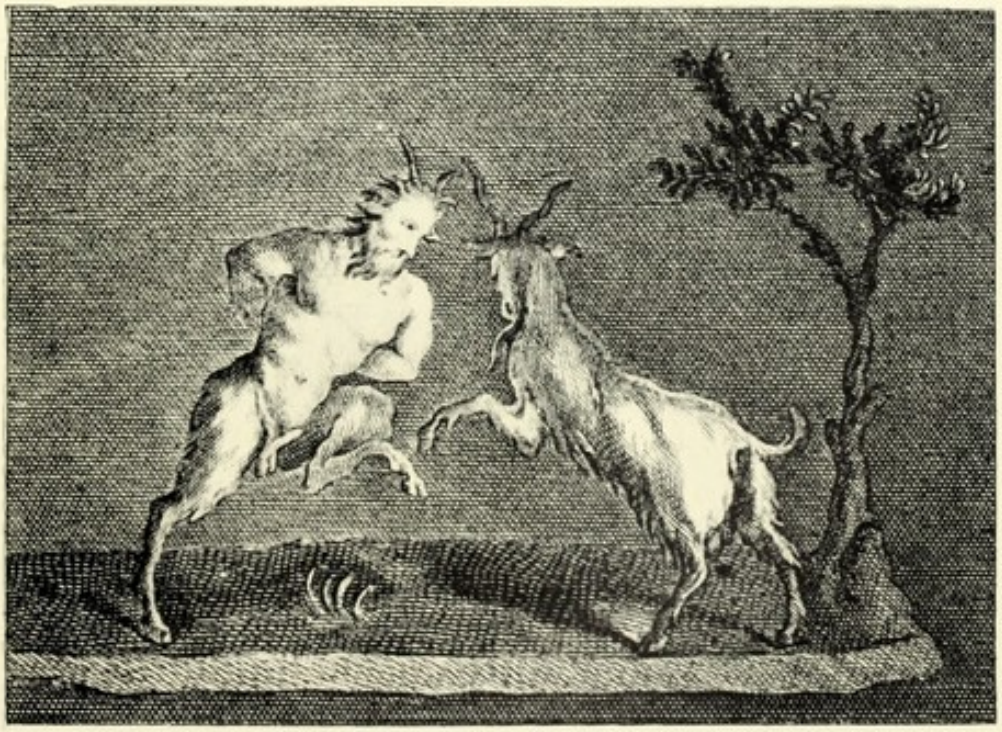
[1] R. Payne Knight, *loc. cit.*, p. 64.

[2] See also Exodus xxiv. 17; Deut. iv. 24; v. 25; Isaiah x. 17; xxxi. 9; xlvii. 14; xxxiii. 14; Micah vii. 8; Malachi iii. 2.

[3] Thomas Inman, *Ancient Faiths*, Liverpool, 1868.



PHALLIC SIGN FOR WARDING OFF EVIL.
From Maréchal, *Antiquités D'Herculanum* (Paris, 1780).



SATYR AND GOAT.
From Maréchal, *Antiquités D'Herculanum* (Paris, 1780).

[*Face page* 28.

excessive lubricity marking it as an especially suitable representative of any generative or reproductive deity. The Egyptians worshipped their sun-god Mendes,[1] in the form of a goat. Thomas Shaw is of opinion that the animal, as Mendes or Pan, represented to the Egyptians exactly the same generative faculty or principle as that expressed by the phallus itself.[2] At the town of Mendes, in the principal temple, there was a living male goat, with which, if the statement of Herodotus is to be accepted, naked female worshippers actually had carnal intercourse. Male worshippers similarly had connexion with she-goats. Diodorus Siculus bears out this, and states that the goat was made a god on account of its genital member and lasciviousness. Where a goat was unprocurable, the image of a human phallus of extravagent dimensions was erected in the temple and worshipped. Priestley says of the worship of Mendes that the rites "were more abominable than anything else we read of in all history."[3] Satyrs and fauns in copulation with the goat represented the reciprocal incarnation of man with the deity, who, being both male and female at the same time, was both active and passive in sexual intercourse and procreation.[4]

Although Dr. Charles Owen's assertion that the adoration of animals *originated* with the ancient Egyptians is based upon dubious premises, there is no doubt that these same Egyptians were responsible for the extension and development of animal worship to a remark-

[1] Gardner (*Faiths of the World*) says: "There is no doubt that the term Mendes was used to describe both the hieroglyphical goat and the holy city of Pan. The worship of Mendes was afterwards transferred from Northern to Southern Egypt, and the name of the deity was changed to Mont."

[2] *Travels and Observations*, Oxford, 1738, p. 396.

[3] Joseph Priestley, *A Comparison of the Institutions of Moses*, London, 1799, p. 100.

[4] R. Payne Knight, *op. cit.*

able degree. They deified many other animals besides the bull, the cow and the goat; i.e. sheep, cats, dogs, monkeys and wolves. Birds, too, were worshipped: the pigeon was consecrated to Venus, the eagle to Jupiter, the cock to Æsculapius, the owl to Minerva. To all of these animals and birds they erected temples. Dr. Owen, remarking on the manner in which members of the zoological and ornithological worlds were accepted as symbolical of the deities, says:

> "The Egyptians assigned to their Gods, certain Animals, as their Representatives, and being introduced into the Temples, as the Images were in some Christian Churches, they at last began to worship them. This points out the Impiety of admitting any symbolical Representations of Divinity into Places of public Worship."[1]

The Auritæ or Shepherd Kings adopted the ram as a symbol of the generative principle. In accordance with the practice of the day, says Dudley, they maintained numbers of these animals and held them sacred. Thus they acquired the name of shepherds.

> "The Egyptians, on the contrary, were votaries of the aqueous principle, the symbol of the female or productive power of nature, exhibited by the cow. The controversy respecting the pre-eminence of these two powers, the igneous and the aqueous, appears to have been the cause of the schism which divided the builders of the Tower of Babel—a schism between idolaters which never has been healed.[2]

[1] *An Essay Towards a Natural History of Serpents*, London, 1742, pp. 235-6.
[2] John Dudley, *Naology*, 1846, p. 91.

According to Higgins, an ass's head with vine tendrils was attached to the pillars of beds in token of the pleasure connected with sexual intercourse. In the Middle Ages the ass denoted a salacious character; and the ass's head, which accompanied the phallus of the Priapeia, was continued in the Baciballum of Petronius, the bauble or sceptre of our ancient fools.[1]

The boar, in many mythologies, was the symbol of winter or the destructive element in nature. This animal was supposed to have killed Adonis, the sun-god, and caused the suspension of reproduction until the rebirth of the saviour, that is, the sun. It is suggested by Knight that it was because of this belief concerning the destructive or anti-generative powers of the boar that arose the abhorrence of swine's flesh, which prevailed among the Egyptians and the Jews.[2]

The tortoise, possessing, like the serpent, the power of retaining life in its limbs after mutilation or decapitation, became a symbol of androgynity as well as of immortality. Its protruding head, probably because of a resemblance to the glans penis, was looked upon as a phallic symbol. The world, according to the Hindus, was borne on the back of a tortoise. We find it placed under or at the feet of many deities, such as Apollo, Mercury, and Venus, and serving as a foundation for various symbolical representations of these and other gods.

Fish-worship was common to many races of antiquity. Dagon, the god of the Philistines, to whom reference is made in the Old Testament,[3] was half-man and half-fish. He was worshipped throughout the East. According to Plutarch, it was because of this characteristic of

[1] T. D. Fosbroke, *Antiquities*, 1825, Vol. I, p. 717.

[2] R. Payne Knight, *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, 1818.

[3] 1 Sam. v. 4; Judges xvi. 23.

Dagon that the Egyptians, Greeks, and Syrians looked upon fishes as sacred, and did not use them as food, an opinion confirmed by Lucian. Diodorus Siculus says: "The Syrians eat no fish, but adore them as gods"; and in the denunciation of idolatry by Yahweh there is a warning against the making of graven images of "any fish that is in the waters."[1] The Babylonian god Oannes was a monster comprising the parts of both man and fish.[2] In the festivals dedicated to Bacchus the women taking part in the processions carried the symbol of the fish alongside the phallus. The consecration of a fish to the deity was the next step. As a symbol of fecundity it was supposed to possess aphrodisiacal properties, especially by the worshippers of Venus.

According to such scientific opinion as prevailed in ancient times, fish and birds were, like the saviours or sun-gods, supposed to be virgin born.[3] Abarbanel it was who asserted that the sign of the coming of the Saviour was the junction of Saturn with Jupiter in the Zodiacal emblem *Pisces*. Additionally, the shape of the fish was considered to bear some resemblance to that of the female vulva, and to this factor was traced an intimate connexion between the two.

[1] Deut. iv. 18.

[2] According to some authorities, Oannes and Dagon were actually the same god.

[3] Virgin birth, in the true sense of the term, and as applied to the human species, means the delivery of a child by a woman who has never had sexual connexion with a man. The possibility of virgin birth was accepted by the ancients, as is evidenced in the story of the conception of Jesus Christ, prophesied by Isaiah and described by Matthew, and in various other stories of virgin births to be found in the chronicles of contemporary and older religious cults, thus Krishna, Buddha, Horus, Ra and many others. (*Scott's Encyclopædia of Sex*, p. 35.) Failing to trace any connexion between coitus and reproduction, it was at one time customary to look upon fish, which were reproduced from spawn, and birds, which came from eggs, as virgin born. This early concept of virgin birth should not be confused with parthenogenesis (see *Scott's Encyclopædia of Sex*, p. 225), which was unknown to the ancients.

Lucian tells us that the dove was a sacred bird among the Assyrians, and there are passages in the Old Testament which indicate that it was held sacred among the Hebrews. In Syria, at one time, it was worshipped as a divinity. Juno, the virgin goddess of the Romans, the acknowledged Queen of Heaven, was worshipped in the form of a dove. The North American Indians recognized the dove as the symbol of the earth, and addressed it as the Mother. The Syrian Venus was hatched from an egg incubated by a dove.

It is unnecessary to multiply instances, taken from the mythologies of various races, proving that the dove was a symbol of both gods and goddesses, of both the male and female elements in creation. It seems probable that, at first, the Holy Spirit was a mere emanation of the androgynous or bisexual male god, or creator. In the Jewish commentaries, it was usually represented under the figure of a dove in the act of hatching its eggs. As the female's part in creation became more apparent and was recognized, even if dimly, as necessary in some way to the process of reproduction, the Holy Spirit became envisioned as something, emanating from God, which entered woman and caused her to produce young.[1] Something of this seems to be implied in Knight's explanation of the reason for the dove being selected to represent the Holy Spirit. He is of opinion that a bird was probably chosen for the emblem of the third person of the Trinity to signify the phenomenon of incubation, by which was figuratively expressed the fructification of inert matter, caused by the vital spirit moving over the waters. The dove was naturally selected in the East, in preference to any other bird, on account of its domestic familiarity with man, as it

[1] This power or process was also recognized as belonging to Satan or the Devil.

usually lodged under the same roof with him, and was employed for carrying messages from one remote place to another. Doves were also remarkable for the care they devoted to their offspring, for a sort of conjugal attachment and fidelity to each other, and for the fervency of their sexual desires, whence they were sacred to Venus and emblems of love.[1]

Firmicus has pointed out that Juno, the most famous of the goddesses represented as a dove, was an air or a spirit deity, creating souls rather than bodies. She was equivalent to the phallic Sakti of the Hindus. In other words, she was an essential feature of the androgynous concept of creation. In the Hindu *Sama Veda*, we read: "He felt not delight being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became man and woman. He approached her, and thus were human beings produced." All of which is but an elaboration of the account of the creation of man and woman given in the book of Genesis, wherein is presented the same fundamental androgynous hypothesis.

The Queen of Heaven, as the Holy Spirit, and personified as the dove, was the means by which God created life. In other words, the female principle in creation, in the early days of its conception, was thought to be some mysterious force or power for which the term "Spirit" was the most satisfactory available at that time.

V

The Vegetable Gods

One of the oldest forms of worship is that of trees. The oak was dedicated to Jupiter, the laurel to Apollo,

[1] R. Payne Knight, *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, 1818.

the bo-tree to Gotama. In ancient Britain, the Druids worshipped their supreme god Æsus in the form of an oak-tree. In India, it was customary for every woman to be married to a tree. Generally speaking, in the various mythologies, those trees and plants which produced fruit or seeds were considered to be female and all others male.

THE TEMPTATION OF ADAM
From Higgins's *Anacalypsis* (1836)

There is plenty of evidence in the Bible that tree-worship was rampant among the Israelites, as well as among other races. The earliest reference is in connexion with the temptation of Adam and Eve. This worship of trees, however, was something far different from the personification of every individual tree which is a feature of primitive animism (see Chapter I). The tree of life in the Garden of Eden was symbolical of

the male and female reproductive elements, the tree itself representing the male and the fruit the female principle. Eating the forbidden fruit was a figurative method of describing the sex act.

Moses was one of the founders of the phallic faith in Palestine. Those who were not worshipping the phallic Yahweh, were prostrating themselves before another equally phallic deity: the god Chemosh, or the god Milcom, or the goddess Ashtoreth.[1] King Manasseh and King Amon worshipped the sky, the sun, and the stars, they raised altars to Baal; in short, they were phallic worshippers of the first order. Solomon exceeded the lot of them in his devotion to phallicism. His favourite wife Maachah erected a phallus in honour

statue, or symbolically as a pillar.

The delineation of the deity in the form of a tree was followed by the worship of his image in the shape of a statue, or symbolically as a pillar.

It was natural that figs, being the fruit of the tree of life, should have close phallic associations. The leaves of the tree were used for making aprons to cover male and female nudity, a practice which still persists in relation to the statues exhibited in many of our museums. The shape of the fig resembling somewhat that of the female womb, came to be blessed with the same attributes, and to symbolize the womb of the "Mother goddess." Thus phallic statues, in all lands where the fig-tree flourished, were carved from the wood, and the tree itself was dedicated to Bacchus. Plutarch tells us that the phalli carried through the streets in connexion with the festivals of Priapus, were made from the wood of the tree, and that a basket of figs featured prominently in the procession.

How important a part the pine cone played in the

[1] See 1 Kings xi. 33.

worship of Bacchus has been described by Inman,[1] and portrayed by Maffei (cf. p. 159 and plate XIII). In nearly every mythology, including that of Christianity, the association of worship of the virgin with the water-lily is significant (cf. the lotus as a symbol of androgynity, p. 88). The apple tree was universally worshipped, its fruit being considered an emblem of generation as well as an aphrodisiac.

Just as many primitive tribes believed that the human race owed its origin to certain animals, other tribes thought their ancestors were trees or plants, especially where there was observable some real or fancied point of resemblance between the shape or characteristics of the tree or plant and man or woman. Thus the oak tree, says Wall (*Sex and Sex Worship*, p. 129), was considered by the ancient Teutons to be of the male sex, "because the acorn looks like a *glans penis* with its prepuce (acorn in its cupule)."

For very similar reasons, the pomegranate was symbolical of the female womb in a state of pregnancy, and the immense number of seeds which it contains made it a suitable emblem for a prolific mother goddess. We find the pomegranate featured in the ornamentation of the temples in many lands. It is said to have been displayed prominently in the temple of Solomon. The ancient pagan goddesses, Astarte, Ishtar, and Ashtoreth, were frequently adorned with the fruit, as in more modern times was the Virgin Mary.

The phallic associations of the mandrake were due partly to the striking resemblance of its root to the scrotum of man, and partly because of its reputed aphrodisiacal qualities, to which we find tribute given in the Bible.[2] Similar roots, in Japan (*Ninjin*) and in

[1] *Ancient Faiths*, Vol. II, p. 491.
[2] Genesis xxx. 14-16.

China (*Ginseng*), are held in high repute, and the prices which they realize are dependent upon the extent to which they "resemble the human form. In some instances this resemblance is remarkable."[1]

The lotus, or Egyptian water-lily, was worshipped by the Tartars, the Japanese, and the Chinese, as a symbol of the reproductive power in nature. Floating on the water like a boat, to the Hindus it is the emblem of the world, the whole plant indicating the earth and the two principles of fecundation. The germ is both *Méru,* and the Lingam: the petals and filaments are the mountains which encircle *Méru,* and are also a type of the Yoni; the leaves of the calyx are the four vast regions to the cardinal points of *Méru;* and the leaves of the plants are the *dwipas* or isles round the land of *Jambu.*[2] Plants analogous to the lotus were used in other countries to symbolize the female part in creation, or as emblems of fecundity. Cinteotl, the Mexican fertility goddess, is sometimes represented bearing in her hand a water plant similar to the lotus.

A feature of this plant is the large number of seeds contained in the fruit. This characteristic suggests a phallic significance, while its self-fertilizing power makes it peculiarly suitable for symbolizing the androgynous creative god. The deities of various nations are represented seated upon a lotus plant. Payne Knight says:

> "The lotus is the Nelumbo of Linnæus. This plant grows in water, and amongst its broad leaves puts forth a flower, in the centre of which is formed the seed vessel, shaped like a bell or in-

[1] Edmund Buckley, *Phallicism in Japan,* University of Chicago Press, 1895, p. 17.

[2] Lieut. Francis Wilford, *Asiatic Researches,* 1799, Vol. III, p. 364.

verted cone, and punctuated on the top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants, in the places where they were found: the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves, after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive in itself, and vegetating from its own matrix, without being fostered in the earth, was naturally adopted as the symbol of the productive power of the waters, upon which the active spirit of the Creator operated in giving life and vegetation to matter. We accordingly find it employed in every part of the northern hemisphere, where the symbolical religion, improperly called idolatry, does or ever did prevail. The sacred images of the Tartars, Japanese, and Indians, are almost all placed upon it, of which numerous instances occur in the publications of Kaempfer, Sonnerat, etc. The Brahma of India is represented sitting upon his lotus throne, and the figures upon the Isiac table hold the stem of this plant surmounted by the seed vessel in one hand, and the cross representing the male organs of generation in the other: thus signifying the universal power, both active and passive, attributed to that goddess."[1]

[1] Payne Knight, *A Discourse on the Worship of Priapus.*

CHAPTER III

THE BIRTH OF PHALLICISM

I

The Importance of Reproduction

We have seen that man attributed to nature his own mind and feelings; that he looked upon the moon or the sun or the sky as the great fecundating power in the universe, and upon the earth as the recipient of this power.

Many anthropologists and students of comparative religion hold that phallic worship preceded sun-worship, while others maintain that the two were contemporaneous. It seems to me that these writers overlook, in all its significance and importance, the fact that in the earliest stages of religious belief there was no known or implied connexion between the sexual organs and reproduction. It is true that vegetation and prolificacy were the observed results of the warmth and moisture bestowed upon the earth, and that either the sun or the moon was looked upon as the most powerful of all factors governing life. But the worship of the planets, in this sense, was not phallicism. It undoubtedly had much to do with the evolution of phallic worship, but, without further developments, it could not, in itself, be said to constitute phallicism. The close and marked association between nature wor-

ship and phallic worship was therefore a later development and not an original partnership.

It was natural that man, at a very early stage in evolution, should realize the importance of reproduction. He saw vegetation grow, he saw plants and trees reproduce themselves as if by magic, he observed that certain animals, certain birds, and the women of his own race, bore young. He understood nothing of the process, but he was confronted with the result of some phenomenon which he dimly visualized as the reproductive force; a force, however, which he associated with a miscellany of inanimate objects as well as animal life. This mysterious reproductive force was thought to have extraordinary and miraculous powers, such as the ability to produce animate beings from inanimate objects. Men and women were thought to spring from stones and the soil.[1]

The recognition of some principle of duality in reproduction seems to have been part and parcel of every notion of phallicism, starting with the hermaphroditic or bisexual concept, to be replaced by a male or active principle and a female or passive principle, and again to be later developed into a definite husband and an equally definite wife.

II

The Androgynous Origin of Mankind

The earliest conception of sex being hermaphroditic, there was no notion of two distinct sexes having any part in the production of life. It was conceded that the god must combine the powers of creation and reproduction in one body.

[1] O. A. Wall, *Sex and Sex Worship*, Kimpton, 1920, p. 2.

The deified androgynous First Principle in creation was visualized as the emanation of an ethereal spirit which pervaded the whole universe, impregnating with its own essence everything with which it came into contact (cf. page 25). A recipient of the emanated or diffused spirit therefore became of the same substance and could be worshipped as the deity. Thus the multiplication of gods and goddesses and of their representatives. "Even those who worship other gods," says the incarnate deity in an ancient Indian poem, "worship me although they know it not." The conception went further than this, however. The creative spirit was continually flowing from and reverting back to its source in various modes and degrees of progression and regression, something in the way that water flows to and from the ocean. As a result of this cosmogony, mankind, animals, and vegetables even, were all supposed to be impregnated with the nature and characteristics of the deity.[1]

In the early stages of thought, the deities personifying the sky and the earth were looked upon as being joined together continuously and in all circumstances. Before Baal and Beltis (the "queen of heaven" of the Bible) blossomed forth as separate deities, they were probably, says Layard, one and androgynous.

The planets, when they became gods, were androgynous deities. And so by analogy and continuity were the later personifications of these planets, of the sky and of the sun. In connexion with the worship of the hermaphroditic Venus, Maimonides mentions seeing it affirmed in a book of magic, that when a man adored the planet Venus, he should wear the embroidered vest of a female, and when a woman adored the planet Mars, she should assume the arms and cloth-

[1] R. Payne Knight, *op. cit.*

ing of a man.[1] Further testimony respecting the existence of this practice is provided by Macrobius, who, quoting Philochorus, says that "in Althis they affirm that Venus is the moon, and the men offer sacrifices to her in woman's attire, the women wearing male garments, because the same goddess is esteemed both male and female" (*Saturnal*, III, 8). For this reason, too, her temples contained both consecrated harlots and catamites.

The androgynous nature of Yahweh[2] is clearly indicated in Genesis: "In the day that God created man . . . male and female created he them; and blessed them, and called their name Adam." Because God created man in his own image, Adam, like God, was a hermaphrodite. It was later that God created woman as a separate entity and sex, taking away from Adam, for this express purpose, a part of his body. Both Plato and Philo subscribed to the theory of the androgynous origin of the human race, maintaining that the separate sexes evolved later. The sacred book of the Hebrews, known as the Talmud, describes an androgynous Adam. Contemporary deities were mainly hermaphroditic: thus Phanes, Baal, and Phtha.

Much of this androgynity is indicated in the manner in which the deities were compounded of both animal and human forms. In this way the purely animal deity was gradually changed to the human deity. Thus a man's head would be attached to the body of a bull or a woman's head to a fish. The satyrs and fauns which besprinkle ancient sculpture and

[1] Faber, *Origin of Pagan Idolatry*, Vol. III, p. 75.

[2] It has been held that Asher was an androgynous god, Ashtoreth being the female half. Osborn, in his *Religions of the World* says: "We may reasonably assume that the Canaanites adopted the Egyptian fashion of splitting their idols in two, and that Asher was the male half of Astarte."

literature present examples of this gradual metamorphosis.

The results of this androgynous concept, and its universality, are alike indicated in the custom of cross-dressing, of which we have many instances in historical documents. In Cyprus, at the shrine of Venus, as both Maimonides and Macrobius imply (cf. pp. 42-3), the male worshippers donned female attire, while the women presented themselves in male habiliments. At Coos, the priests of Hercules made their sacrifices in the garments of a female. At the Greek festivities in honour of Dionysus, the *ithyphalli* paraded in female dress. The Argives, at their monthly festivities in honour of the moon, practised transvestism. Tacitus tells us that in connexion with certain rites of the ancient Germans, the priests were dressed as women; a custom paralleled in the Roman rites on the ides of January.[1] The priests attached to the temple of Hierapolis went further: in addition to assuming the manners and clothes of women, they castrated themselves. This concession to and practical exposition of the belief in androgyny had inevitably sexual repercussions, for, as Maimonides points out, "the dress excited concupiscence and gave occasion to whoredom."

In the Hindu mythology, Siva and Parvati originated as the two halves of one androgynous god, Virag. The great Brahma, too, was hermaphroditic. He usually stands upon a lotus, the symbol of androgynity.[2] Early statues present male and female parts on the one deity; the right side male, the left female. Synesius alludes to an Egyptian deity bearing the inscription: "Thou art the father and thou art the mother."[3]

[1] Thomas Inman, *Ancient Faiths*, 1868.
[2] *Ibid.*
[3] James Bonwick, *Egyptian Belief and Modern Thought*, 1878.

Among the Etruscans, the priapus represented both the male and female reproductive powers, and was plainly hermaphroditic. There is an illustration in Gorius (Tab. LVIII) which shows in the one figure the *membrum virile* and the female breasts. Similarly the Alein, called Jah in Genesis, is the unity of two reproductive elements in one, both male and female.

The recognition that man played a part in creation was not necessarily associated with the sex act. An early concept recognized that God the creator breathed into the nostrils the breath of life and man became a living soul.[1] Pythagorus was of opinion that seed constituted "vapour." Ra, the Egyptian sun-god, was considered to possess the power of creating by thought, or breath, or speech, in the shape of a command. The original supreme god of the Hindus was termed "the Breathing Soul."[2]

Later cosmologies envisaged the androgynous deity producing life by self-fertilization, and this was doubtless the reason for many phallic gods being represented with extremely large and elongated sexual members, which were supposed to be capable of entering the deity's own mouth. Lanzoni has depicted this conception of the ancients in a remarkable series of illustrative drawings.

Virgin birth, sometimes referred to, though erroneously, as immaculate conception, was accepted throughout the world for many centuries. The possibility of the female conceiving as a result of the entry of the seed in spirit form, or through spirit mediation, was everywhere acknowledged. The mythologies of many nations allow room for no dispute on the point. There

[1] Genesis ii. 7.
[2] Edward Sellon, *Annotations on the Sacred Writings of the Hindus*, 1902, p. 5.

is the story of the twins, Remus and Romulus, virgin born of the nymph Rhea; there is the story of Lao-tze and of Confucius, the Chinese philosophers; there is the story of the virgin births of Julius Cæsar, of Alexander the Great, of Plato, of Pythagorus; and there is the most celebrated story of all, believed in to this day, the virgin birth of the Christ Jesus.

The extent to which the male and female genitals are held in esteem has always been governed by the degree of knowledge of sexual physiology on the part of the worshippers. Granted the realization of some dim notion of sex, the greater the mystery attached to the phenomenon, the more pronounced is the degree of reverence accorded to it. In those tribes where no connexion was traced between the sexual act and childbirth, the pleasure which resulted from coitus was sufficient to induce marked reverence for it. Thus the worshipping of both the male and female genitals; of the male member and the female vulva; for, even to the lowest form of intelligence, it was apparent that the highest degree of sexual pleasure for the male was only obtainable where a female was available. The pleasure resulting from intercourse itself extended the reverence of men and women for the act of coitus as well as for the male and female genitals which rendered such an act possible.

The pleasure principle associated with the sex act, therefore, looming so large in the ideology of all savage and primitive races, was naturally supposed to be equally pleasurable to the gods. Religious rites and ceremonies of all primitive races give clear indications of these connexions or deductions.

It is easy, after the lapse of centuries in which savage races have mixed with Europeans and to some extent absorbed their knowledge and ideas, to give to

the religious rites and customs of such races meanings which are at variance with the fundamental facts. For instance, it is a common assumption that many initiatory rites were adopted for the express purpose of facilitating and promoting population growth. This notion, is, in my opinion, by no means borne out by a study of all the available data, particularly in view of the crude ideas respecting sexual physiology and the phenomenon of human conception which were prevalent at the time when such rites originated.

Indirectly, it is true, the practices of the natives worked to the end of facilitating conception, and this fact is largely responsible for the confusion of thought which has led so many theologians and scientists to draw erroneous conclusions. My contention is that, without exception, the worship of sex by all primitive races originated in the pleasure associated with coitus, and not in any clearly conceived notion that intercourse would produce children. The sex act gave pleasure to those engaging in it, and by analogy it would give pleasure to the gods. Man could think of no part of himself for which he had greater regard than his sexual member, and no part of woman for which he had greater reverence than her pudendum.

We see indications of this in the nature of the sacrifices made to the phallic deities. The essence of sacrifice is the offer of something which will give pleasure to the god. These sacrifices were invariably of a festive and essentially sexual nature. To imitate the gods, says Payne Knight, was, in the opinion of the ancients, to feast, to rejoice, or to cultivate the useful and elegant arts, by which we are all made partakers of their felicity. This was the case with almost all the nations, except perhaps the Egyptians and their reformed imitators the Jews, who, being governed by a hierarchy,

endeavoured to make the political regime fearsome and venerable to the people, by an appearance of rigour and austerity. How much this was in opposition to the real wishes of the populace, however, is evident from the many occasions that are recorded when they rebelled successfully against this restraint, indulging in the more pleasing forms of worship of their neighbours, the heathens and pagans whom Moses so thoroughly denounced. Thus we read of them dancing and feasting before the Golden Calf erected by Aaron; and again, during the reign of Abigan, of them worshipping obscene idols, generally supposed to symbolize Priapus.[1]

In early Christianity every entertainment or pleasurable function had in it something in the nature of a sacrifice. To offer in some practical manner thanks to the gods for the gifts bestowed was considered to be an essential and a fundamental part of any such entertainment. This was extended even to so ordinary and habitual an affair as eating or drinking. A portion, and usually the choicest portion, of everything, was first presented to the deity.

Just as food and drink were offered the gods in a sacrificial character, so, too, food and drink were received from the gods as favours granted and as a means of establishing spiritual proximity with them—hence the Holy Communion of the Christian Church, in which food and drink, by the act of consecration, become divine in character. The connexion, at once intimate and reciprocal, between sacrifice and communion, is thus clearly established.

[1] *A Discourse on the Worship of Priapus*, London, 1786.

III

The Ambivalence of the Gods

As a corollory to the androgynous attributes of the early deities, there was also their supposed ambivalence. They were credited with powers of creation and destruction, of good and evil. The granting of these opposing qualities to the different members of a trinity on the one hand, and to a polytheism on the other, were later amplifications.

The original moon-gods and sun-gods were of this ambivalent type. The sun was credited with the possession of both creative and destructive powers, and these concepts were also to some extent influenced by the part of the globe in which the worshippers lived.

In the Gallery at Florence is a colossal image of the male organ of generation, mounted upon the back of a lion, and hung around with images of various animals. This, says Knight, represents the co-operation of the creating and destroying powers, which are both blended and united in one figure, because both are derived from one cause. The animals hung around show likewise that both powers act to the same purpose, that of replenishing the earth and peopling it with still rising generations.[1]

In these representations of one god possessing both creative and destructive abilities lie the explanation of the seeming incongruity of worshipping gods of evil as well as beneficent deities, and employing, as their representatives, animals or objects which are evil in their intent and consequence, and feared by man. We see a pertinent example of this in the worship of the

[1] *A Discourse on the Worship of Priapus*, 1786.

serpent in almost all parts of the world (cf. Chapter V).

According to Macrobius, in ancient Egypt, the destructive power of the sun was represented by a wolf. In other countries, the tiger or the lion filled this role. In the vision of Ezekiel, Yahweh descends from heaven upon the combined forms of the eagle, the bull and the lion: the emblems of the ethereal spirit, of the creative, and of the destructive powers, all of which were united in the one true god, though hypostatically divided in the Syrian Trinity.[1]

It was natural that the creation of the analogous concept of a distinct female reproductive force should excite strong dissatisfaction and opposition among those who held to the original androgynous principle; and, further, that there should be visualized a conflict of the male and female deities for supremacy.

The theogony of Hesiod testifies to the existence of such conflicts. Thus Ouranus, the god of *aur* or fire, was hated by his consort Gaea or earth. He was accused of cruelty to his own progeny. There is the account of Saturn emasculating the tyrant god, and asserting the superiority of the female principle. This, in turn, was overwhelmed by the sect of Jupiter establishing the apparent superiority of the male principle, leaving only an optional pre-eminence to the female principle, exhibited in the mysteries associated with the worship of Ceres at Eleusis.[2]

Analogously and coincidentally with this ambivalent concept there arose the idea of the trinity. Most of the primitive races conceived a triad consisting of three forces or powers in *one* god, or to put it another way, three representatives of the one deity existent and func-

[1] *Ibid.*
[2] John Dudley, *Naology*, 1846.

tioning in one body. Especially did this apply to the old sun-gods, where the life of the sun—its birth, its virility, and its decline or death—were personified in three individual facets of the one personification. In the next development of the idea of a trinity we have the androgynous notion of creation, conceived and personified in three manifestations—creation, preservation, destruction—of the life force. Says Wall, "The phallus was a trinity, acting as *one* impregnating unit, although composed of *three* separate and differently-functioned parts."[1] In accordance with the multitudinous personifications of those early days (see p. 8) these primitive races gave names to the three forces or concepts, and in later years these same names of powers, supposed to be inherent in the one god, were interpreted as referring to three *separate* individual deities. In these circumstances, it is easy to understand how, centuries afterwards, the idea has been evolved that such a trinity existed *from the beginning*. It seems to me that this perfectly rational hypothesis is probably the true explanation of the seeming mystery and confusion. Let us glance at some of the famous triads of antiquity and see how their evolution supports this hypothesis.

The Hindu *Trimurti*, comprising Brahma, the Father and creator; Vishnu, the Son and preserver; and Siva, the Holy Spirit and destroyer, were three gods in one. Kālidāsa, the Indian poet, expresses this in a memorable stanza:

> In those three Persons the one God was shown—
> Each First in place, each Last—not one alone;
> Of Siva, Vishnu, Brahma, each may be
> First, second, third, among the Blessed Three.[2]

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[1] *Sex and Sex Worship*, p. 408.

[2] *The Birth of the War God* (Griffith's translation), 1853, Canto VII, p. 73.

In China, according to Davis, Fo, the Chinese Buddha, is one person, but has three forms;[1] while Child affirms that the ancient Chinese made sacrifices to "Him who is One and Three."[2]

The ancient Scandinavian trinity comprised Odin, Thor and Frey; while of the Peruvians Father Joseph de Acosta says:

> "It is strange that the Divell after his manner hath brought a trinitie into idolatry, for the three images of the Sunne called Apomti, Churunti, and Intiquaoqui, which signifieth father and lord Sunne, the sonne Sunne, and the brother Sunne. In the like manner they named the three images of Chuquilla, which is the God that rules the region of the Aire, where it thunders, raines and snows. I remember, that being in Cuquisaca, an honourable priest shewed me an information, which I had long in my handes, where it was proved that there was a certain Guacca or oratory, whereas the Indians did worship an idoll called Tangatanga, which they saide was one in three, and three in one."[3]

So, too, the ancient Greeks, Persians and Egyptians; the Assyrians, the Phœnicians, the Druids, the Tartars, the Mexicans, *et al.* All had their trinities of gods, worshipped in each case as three in one.

[1] *History of China.*
[2] *The Progress of Religious Ideas,* Vol. I, p. 210.
[3] *The Naturall and Morall Historie of the East and West Indies,* 1604, Lib. 5, p. 412.

IV

The Worship of Sex

It has been shown that the worship of sex started as a pleasurable concept. Once it was thoroughly realized where lay the responsibility for the pleasurable nature of the sex act, it was perfectly natural that the organs concerned in this sensation should be treated with the greatest respect and adoration. This respect and adoration for the external genitalia of man and woman was extended to that of the external genitalia of the gods and goddesses.

Everywhere man's virility and sexual powers were applauded. Not unnaturally, the size of the sexual member was taken to be a reliable indication of lubricity and sexual prowess. The circumcised man was secretly ashamed of his condition because it made the penis appear smaller. The impotent man was ashamed and was shunned by his womankind. The eunuch was ashamed. The barren woman was ashamed.

The realization of the roles played by the male and female respectively in reproduction did nothing to invalidate or to diminish the adoration of the phallic parts. On the contrary, it merely served to extend and to solidify this adoration.

The command of the Hebrew tribal god, reiterated throughout the pages of the Old Testament, was to "be fruitful and multiply." For a woman to refrain from marriage constituted an act of sin in the eyes of the Lord. For a man to attempt to avoid the natural results and object of the sex act was a crime of the first magnitude, punishable with death. Did not God kill Onan for this very act!

The assumption that the gods looked with favour upon the indulgence in sexual intercourse and the dis-

play of every form of erotic excitation or passion had a profound influence. The sexual act and its concomitants, therefore, were productive of results satisfactory to the community as well as to the individual. In other words, sexual indulgence had a magical effect. It was always, and is, to some extent, even to this day, imbued with mystery.

In any consideration of phallicism or the worship of sex it is important to remember that once the coital act was recognized to be connected with the production of life, it was naturally assumed that any exhibition of sexual indulgence would propitiate reproduction. The two parts of the one thing: the pleasurable nature of the sex act and its preliminaries, and the results of coitus in the way of productivity, were inextricably commingled, and the one was thought to have a direct bearing upon the other. Every exhibition of sexual appetite or passion was calculated to promote fertility. Thus the indulgence in sexual promiscuity at fertility rites, and even on the occasions of planting seed and harvesting. In the course of a "certain annual festival held in Nicaragua, women of whatever condition, could abandon themselves to the embrace of whomever they pleased, without incurring any disgrace."[1] Among the Maya Indians, says the same authority, "whatever the seed to be planted, the tillers of the soil must sleep apart from their wives and concubines for several days, in order that on the night before planting they might indulge their passions to the fullest extent; certain persons are even said to have been appointed to perform the sex act at the very moment when the first seeds were deposited in the ground."[2]

[1] Hubert Howe Bancroft, *The Native Races of the Pacific States of North America*, New York, 1874, Vol. III, p. 508.
[2] *Ibid.*, Vol. I, p. 720.

This reaction to the sex act and its results, in combination with the failure to associate sex with obscenity,[1] sufficed to cause the ancients, and especially the pagans, to enliven their temples with phallic images and decorations. The exaggerated sexual members of the early Roman, Greek and Egyptian phallic deities are in accordance with the importance attached to sexual virility and power.

The universal worship of sex in some symbolic form or other, is well described in an old Persian manuscript. The anonymous author of this manuscript, in referring to the phallus, which he names Apprius (Priapus) says:

> "One Nation looks upon him as God; another, as no more than a Man of a singular Cast; in one Country he is the Object of the public Worship, Altars are erected to him, Temples are built in his honour; in another he is worshipped in secret only; he is here a swift running Flame, that consumes both the Sacrificer and the Victim; there a refreshing Dew, that gives Being and Increase to all Things; in another Place he is no more than a mere Grave-stone; among some he is the Phœnix that springs up from its own Ashes; the Golden-Bough that gives Existence to itself; among others he is a Laughing-stock, a shapeless Monster; tho' at the same time they pay him more Honour and Respect than to any other of their Gods. In every place he is the Compass by which all Mankind steer their Actions; the Load stone that attracts every thing to it."[2]

The image of Priapus was considered to possess extra-

[1] The concept of obscenity arose at a later stage in civilization. See p. 264.

[2] *History of King Apprius*, etc., translated from the Persian, London, 1728, p. 3.

ordinary healing powers, especially in relation to the diseases of venery. There is the story told in verse (*Priapeia*, Venetiis, 1517; English translation, Cosmopoli, 1890) of a poet affected with phimosis and balanitis, who feared the knife of the surgeon, and therefore hied him to a statue of Priapus, to which god he prayed for help, and in due course was cured of the infection.[1] Rosenbaum, in presenting this story as an indication of the virtues supposed to be possessed by phallicism, suggests that it supports his contention that venereal disease led to the introduction of phallic worship[2] (cf. p. 153).

Just as Priapus secured a reputation for healing affections of the male genitals, so, too, Isis was said to have gained fame as a healer of female venereal infections as well as diseases peculiar to women. There are grounds for this supposition, remarks Rosenbaum, as "the temples of the goddess were full of images of parts of the body that had been healed, and of named organs."[3]

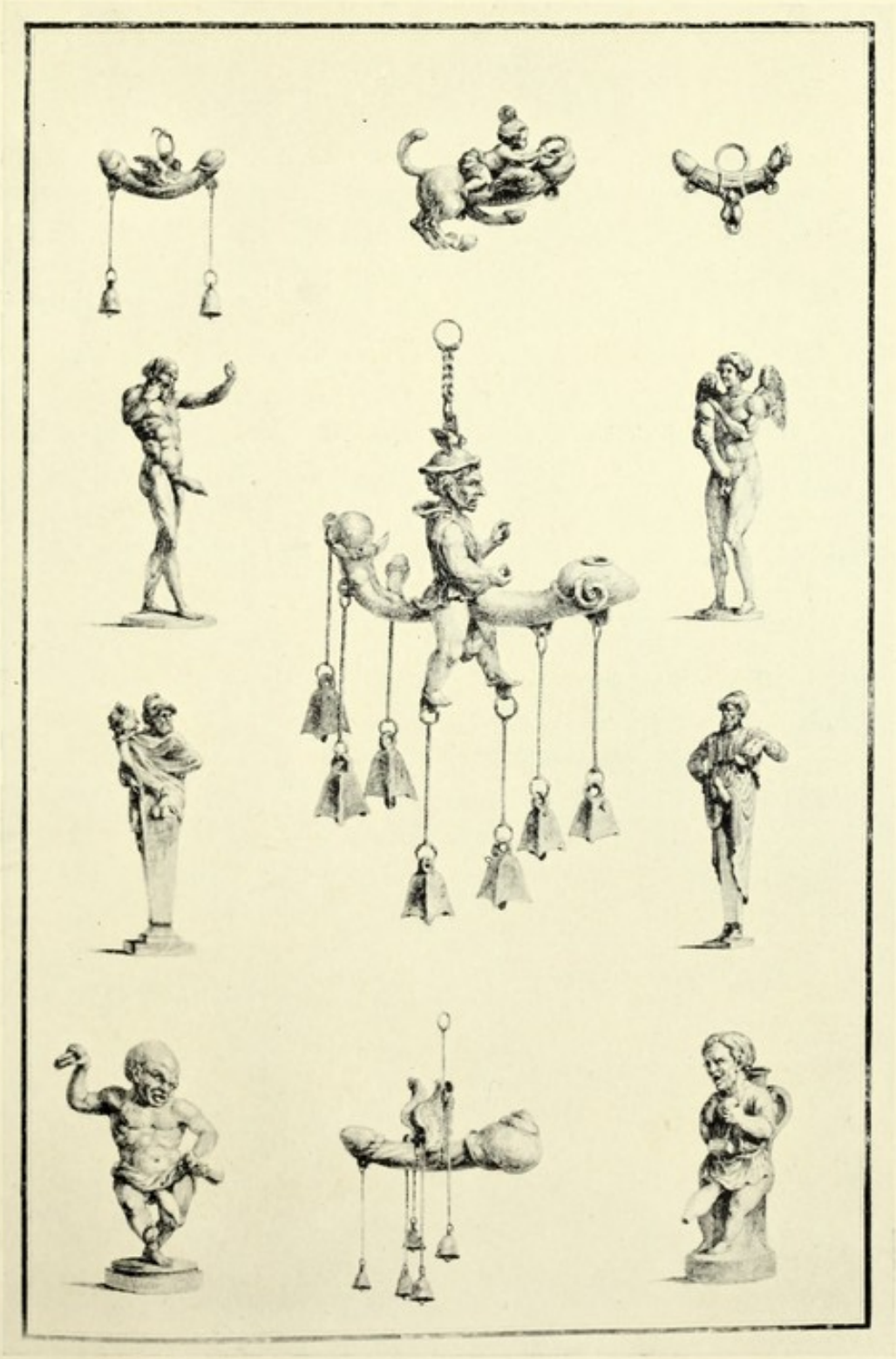
The worship of the sexual members suggested an analogous adoration of other parts of the body connected with sexual desire. Petronius mentions the worship of the female buttocks by the ancient Romans, and a similar practice would appear to have been connected with the rites of devil-worship and witchcraft in the Middle Ages. In all such cases it is probable there was associated some form of anal eroticism.

The connexion between sex and religion in Christianity and the veneration for the generative organs are

[1] The actual verse is too gross in its terminology for reproduction here, but it purports to present an explanation of the appearance of a reproduction of the sexual organ on the statue. The poet, in his supplication to Priapus, promised to paint upon a consecrated tablet, an exact reproduction in size, shape and colour, of the god's generative member.

[2] See Julius Rosenbaum, *The Plague of Lust*, Paris, 1901, Vol. I, p. 46.

[3] *Ibid.*



VARIOUS PRIAPI.
From *Voyage Pittoresque* (Paris, 1782).

[*Face page* 56.

alike indicated in the practice of refusing to admit, as priests of God, any but those in full possession of the outward symbols of sexual virility. The old law was formulated in the days of Moses, thus: "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord" (Deut. xxiii. 1). Until comparatively recently an examination of the genitals was essential in the case of those desiring to become priests. Roscoe tells us that "on the 11th August, 1492, after Roderigo (Borgia) had assumed the name of Alexander VI, and made his entrance into the Church of St. Peter, he was taken aside to undergo the final test of his qualifications, which in this particular instance might have been dispensed with."[1]

Phallicism was inevitably and universally associated with the concept of immortality. We see examples of this connexion in the religious beliefs and customs of many ancient races: thus the pronouncedly phallic nature of many fertility cults; the practice among the Hindus of burying Lingams with the dead; and in Egypt of carving phallic images upon tombs and coffins.

[1] Quoted by J. B. Hannay in *Christianity: The Sources of its Teaching and Symbolism*, Griffiths, London, 1913, p. 218

CHAPTER IV

THE PHALLIC FACTOR IN SEXUAL PROMISCUITY

I

The Virgin and the Gods

THE custom of sacrificing the virginity of woman to the gods appeared in the rites connected with many ancient religious faiths. There is little to wonder at in this, for in almost every primitive race it was customary to hold the view that the first-fruits of every kind, human, animal and vegetable, should be offered to the reigning deity. Thus the sacrifice of the eldest son in ancient Egypt, Greece and Rome.

Strabo states that at Thebes it was customary to select a virgin of marked beauty and aristocratic birth for sacrifice to Jupiter. The girl, in many cases, had her hymen ruptured upon the phallus of the god's image within the temple. St. Augustine, in reference to this practice, says: "Priapus is there upon whose huge and beastly member the new bride was commanded (after a most honest, old and religious order observed by the Matrons) to gette uppe and sitte."[1] Apparently the practice was something more than a purely religious rite, for the learned Io. Lod. Vives, commenting upon the passage from St. Augustine,

[1] *Of the Citie of God*, Lib. VI, Chap. 9.

says: "Mutinus was a god upon whose privy part the bride used to sit, in signe that he had first tasted their chastity: that this was Priapus we have shewed; his office was to make the man more active and the woman more patient in the first copulation."

Other contemporary writers refer to this custom of sacrificing a bride's virginity to this same Roman god Mutinus. Thus Lactantius says: "And Mutinus, in whose shameful lap brides sit, in order that the god may appear to have gathered the first-fruits of their virginity." At Goa, says Rosenbaum, every pagoda contains "a man's member made of iron or ivory" which is forced into the vagina of the bride by her parents or relations, until it causes an effusion of blood indicative of the rupture of the hymen.[1]

It should not be overlooked, too, that fertility in women was a greatly prized asset, barrenness being a condition of which to be ashamed and to dread. The first purpose of woman was to "replenish the earth." The command of Yahweh was but the repetitive command of numbers of contemporary pagan gods. In accordance with the lack of biological knowledge at that time, this command was considered to apply far more to the woman than to the man, seeing that virgin birth was an accepted doctrine. Even the Greek and Roman philosophers and medicos subscribed to this belief (cf. p. 32).

To ensure or to promote fertility women were prepared to go to any lengths and to make any sacrifices. Foremost among the efforts to this end was the propitiation of the god or goddess by phallic offerings, either real or symbolical. "Stone offerings of phalli are made at the present day," says Westropp, "in a Buddhist temple in Pekin, and for the same object Moham-

[1] Julius Rosenbaum, *The Plague of Lust.*

medan women kiss with reverence the organ of generation of an idiot or a saint."[1] Phallic amulets, as love and fertility charms, are worn in India, Ceylon and Egypt.[2] In Java there are stones, the touching of which it is thought "will open woman's womb."[3] The widespread belief in the powers of a phallic god or of his accredited representative to confer upon women, both before and after marriage, the blessing of fertility, was responsible for the notion that the finest way in which fertility could be assured was to offer one's virginity as a sacrifice to the god. It was to this belief that the practice was due of sleeping in the temples and having intercourse with the god, a practice to which I shall have occasion to refer when dealing with various phallic ceremonies in later chapters.

In some instances the part of the god was played by a priest attached to the temple. The virgin was deflowered naturally instead of artificially. Married women, wishing to be cured of their barrenness, visited the temples dedicated to fertility gods, and in many cases spent the night there and were "visited" by the god. Dulaure tells a tale of a villager's wife who entered the Church of Orcival in Auvergne and asked a burly canon, who was the only person present, "Where is the pillar which makes women fruitful?" "I," replied the canon, "I am the pillar!"[4] In the city of Surat, according to Sig. Pietro della Valle, there was a small cupola or chapel dedicated to the goddess Parveti. It was visited by women who desired a cure for their sterility, "priests within the chapel supplying

[1] H. M. Westropp and C. S. Wake, *Ancient Symbol Worship*, New York, 1875, p. 31.

[2] Magnus Hirschfeld, *Women, East and West*, Heinemann (Medical Books), 1935, p. 148.

[3] *Ibid.*, p. 120.

[4] Jacques-Antoine Dulaure, *Histoire abrégée de différens cultes*, Paris, 1825.

the defects of their husbands."[1] According to Josephus, in a temple of Isis, the part of the god Anubis was once played by Decius Mundus. In this way he succeeded in having connexion with a noble lady called Paulina, who was under the impression that she was being embraced by and serving the god.

It would appear that during the orgies connected with the worship of Siva or Vishnu, as well as Juggernaut (cf. p. 214) and other related or subsidiary deities, promiscuity for the purpose of removing the stigma of sterility was prevalent. The Phalgun festival was celebrated with rites which every observer described as filthy and indecent. The fanatical Hindu worshippers were here in no respect superior morally to or different from the worshippers of Priapus, of Osiris, or of any other phallic deity, as will be apparent when we come to consider these rites and ceremonies in a later chapter of this work.

Religious defloration was customary in the Southern Deccan during the sixteenth century. It was here that the Portuguese, Duarte Barbosa, first saw girls of ten years artificially deflowered by means of the Lingam.[2]

The service of defloration, strange as it may appear to modern European and American ideas, was looked upon by the woman's husband with gratitude and thankfulness. Virginity, in those ancient days, was not a valuable asset. On the contrary, in very many instances, the husband refused to deflower his own wife. In certain primitive races this view still holds. Rosenbaum, writing at the commencement of the present century, says:

"To this day the bridegroom at Goa gives

[1] *Travels into East Indies*, London, 1665.
[2] Iwan Bloch, *The Sexual Life of Our Time*, Rebman, London, 1908.

> thanks to the Priapus (Lingam) that has loosed his bride's virgin-zone, with marks of the deepest adoration and gratitude for having performed this honourable service and so relieved him of a heavy task."[1]

There were cogent reasons for the lack of virtue attached to virginity among primitive races. First and foremost was the widespread belief that the flow of blood accompanying the rupturing of the hymen was harmful to the bridegroom. No clear distinction existed between this virginal hæmorrhage and the menstrual discharge, with the result that the taboo associated with the one was inevitably associated with the other.

Holy men, such as priests, kings, and chiefs, were credited with the power to deflower a virgin with impunity; and there seems room for a suspicion that in a considerable number of cases, the licentious clergy and aristocracy imposed upon the credulity of the people in furtherance of their sexual pleasures.

From the *offer* of virginity, we come to the god's *demand* for the sacrifice and consequent enjoyment of the bride's first-fruit. We see an example of this connected with the Christian religion in the sacrifice of the virginity of Mary to the Holy Ghost. The right of the god was extended to his surrogates or representatives. In this lies the beginning of the *jus primæ noctis* of medieval Europe. The rite of defloration had, too, something to do with the practice of incest in many tribes. Westermarck provides instances of a custom, at one time prevalent among the Sinhalese, of the father claiming the privilege of deflowering his own daughter before marriage, asserting a right "to

[1] Julius Rosenbaum, *The Plague of Lust*, Vol. I, p. 26.

the first-fruit of the tree he had planted."[1] In other instances, defloration was carried out by a member of some alien tribe, who, says Westermarck, was considered to be a sort of semi-supernatural being, and because of this not only immune himself from any harmful effects consequent of contact with the blood, but in addition able to confer beneficial effects upon the female.

This belief in the benefits conferred upon the bride by intercourse with any holy person, and, above and beyond all, by intercourse with the god himself, was responsible in a majority of cases for pre-marital defloration, apart from or in addition to any question in the case of the husband of the fear of contamination or injury through virginal hæmorrhage.

Dr. Jacobus X—— quotes a passage from Gemelli Cancri, communicated by Jäger to the Berlin Anthropological Society, referring to a "*stupratio officialis* practised at a certain period among the Bisayos of the Philippine Islands," thus:

> "'There is no known experience of a custom so barbarous as that which had been there established of having public officials, and even paid very dearly, to take the virginity of young girls, the same being considered to be an obstacle to the pleasures of the husband.'"[2]

[1] E. A. Westermarck, *The History of Human Marriage*, Macmillan, London, 1891.

[2] *Untrodden Fields of Anthropology*, Paris, 1898.

II

The Cult of Mylitta

Herodotus has told us that, in ancient Babylonia, every female was compelled to hie her to the temple of Mylitta, the goddess of love, and there offer herself to any male who desired to have intercourse with her. She was ordered to remain in the temple until someone claimed this privilege, which enabled her to place upon the altar of the goddess the fee she had received for the use of her body, and thus secure her release. It was not uncommon for an ugly maiden to remain in the temple for months on end before she was free to go her ways. On the other hand, in the case of a beautiful and attractive girl, her stay was often only a matter of hours. It is noteworthy that in this practice it was not necessarily a matter of defloration: married women as well as virgins were compelled to attend. Once in a woman's lifetime was the sacrifice demanded: the precise age or period seems to have been left to the woman herself.

The account from the pen of the historian has been hotly disputed by theological writers, but there is a wealth of other evidence, some of it contemporary, which can leave not the slightest doubt in the mind of the impartial inquirer that Herodotus told nothing more than the truth. Baruch and Strabo both confirm the account. In the Apocrypha, too, we read:

> "It is said that the Babylonian women with cords about them sit in the ways, burning bran for incense; but if any of them, drawn by some that passeth by, be with him, she reproacheth her

fellow, that she was not thought as worthy as herself, nor her cord broken."

Nor was this Babylonian temple mentioned by Herodotus an isolated case. The Mylitta cult was practised in many parts of the country. In other lands, notably Egypt and Greece, the women served their respective deities in much the same way. Strabo says that the Temple of Aphrodite Porne at Corinth contained no fewer than a thousand harlots at a time, all of whom served the goddess. Further, affirms this same historian, among the ancient Greeks, it was customary to dedicate to Zeus the most beautiful virgin girls available. They were forced to remain in the service of the deity, giving their bodies to all men who sought them, until the onset of menstruation proclaimed the right to embrace marriage. In the temple of Æsculapius, near Tithoræa, there was always in readiness a bed prepared for the purpose of incubation, which was practised there, "as in all the other sanctuaries of that god."[1]

In addition to a miscellany of sexual perversions which were features of the worship of Venus, a similar practice to that mentioned by Herodotus is referred to by Dr. Charles Owen, who says:

> "Another Instance of monstrous Degeneracy, we have among the Phœnicians, who offer'd yearly Sacrifices to Saturn of young Infants; and in the Temple of Venus, practised not only Whoredom, but the most unnatural Sin of Sodomy also; yea, by the Laws of their Religion, were bound to prostitute their daughters to Venus, before they married them: in their Temple the Women who

[1] S. Baring-Gould, *The Origin and Development of Religious Belief*, London, 1869, p. 405.

refused to be shaved, were obliged to yield up their honour to Strangers for one day."[1]

There would appear to be a close connexion between the dedication of girls and women to the temples of the gods, and the exhibition of sexual licence or promiscuity at the festivals held in honour of these gods either annually or at stated intervals. The fertility rites in particular were occasions for sexual orgies of the most extravagant nature.

It is a matter of some dubiety whether or not temple prostitution preceded this promiscuity of the festivals. Probably both originated side by side. Certainly we have evidence that prostitutes took part in these festivals, on such occasions being accorded degrees of liberty to indulge their wantonness that would be denied them at normal times.

It is indeed noteworthy that at all times and in all races the holding of festivals provided occasions when many of the regulations governing sexual behaviour were temporarily abandoned. Even in those societies where a severe Puritanism prevailed, these annual festivals were orgies of drunkenness and promiscuity. Thus the Mayas of North America, at their annual festivities, threw all restraint to the winds and indulged in every form of sexual vice.[2]

It is the rule rather than the exception for every standard of decorum and all ideas of modesty to be shamelessly disregarded. When the worshippers become intoxicated, men and women mix promiscuously, and there is not the slightest restraint on any kind of excess. At certain of the Indian festivals, a husband

[1] *An Essay Towards a Natural History of Serpents*, London, 1742, p. 239.

[2] H. H. Bancroft, *The Native Races of the Pacific States*, Vol. II, p. 676.

sees his wife in the arms of another man, and has not the right to recall her, or to find fault with what is going on under his eyes. The women are there in common. All castes are confounded and the Brahman is not in any sense superior to the Pariah.[1]

Rosenbaum is of opinion that the worship of Isis, which reached its highest pitch at the Triumvirate, was responsible for the development of promiscuity. He says:

> "Under pretence of serving Isis, the matrons found an opportunity of wantoning unhindered in the arms of paramours, for the husbands dared not enter the temple precincts while their wives were performing their ten days devotions there."[2]

Even more marked in their sexual abandon and promiscuity were the feasts of the ancient Persians. The following account of what took place is from a curious seventeenth century volume:

> "There are some then couple together in their sacred feasts (as they term them) promiscuously, when they meet in their *Delubriums*, where they spread a clean table-cloth on the floor, on which they place their banquets to inflame their lascivious heat, which must be acknowledged to be set on fire by hell, whatever the extract that they worship as a spark of the sun, may be disended to be. When they take away, they strew the foul cloth with meal-flour, and the better to perpetuate their incestuous lusts, they put out the lights, and shifting themselves stark naked, both men and women, the men cast their breeches on a heap in a corner

[1] J. A. Dubois, *Description of the Character, Manners and Customs of the People of India*, p. 172.
[2] Julius Rosenbaum, *The Plague of Lust*, Vol. I, p. 103.

> of the room; which being done, the women run in the dark to catch as catch can; and whatever lot they light on, the lamps being again lighted, they firmly embrace for their lover, if it be father or brother, or any other relation: and which is still worse, the night being spent in bestiality, the nasty Flour (which by their filthiness either of vomit or excrement in which they wallowed like brutes) is kneaded into a paste, and eaten as a sacrament to repeat the same ungodly Festival annually, as if it were a sacrifice well-pleasing to their deities."[1]

The goddess Flora, says Lactantius, was a Lady of Pleasure, and at the Floralia itself, the festival held in honour of the goddess, men and women danced and feasted as naked as the day on which they were born. The chastity of both sexes, asserts St. Augustine, was sacrificed in honour of the goddess. But we shall have cause to examine the promiscuity prevailing at the Roman and Greek festivals in another chapter.

III

The Rise of Sacred Harlotry

The defloration of virgins in the temples of gods, the rites of Mylitta described by Herodotus, and analogous customs in other races preceded, and in large measure gave rise to, religious prostitution in its true sense: that is, the wedding or dedication of women to the service of the gods. In some cases this custom was restricted to girls *before* marriage; in other instances the service called upon in the name of the deity was measured by the lifetime of the devotee.

[1] John Fryer, *A New Account of East India and Persia,* London, 1698, p. 266.

Many attempts have been made to explain the origin of religious prostitution. Staniland Wake is of opinion that in the custom among primitive races of providing sexual hospitality for visitors and strangers, together with the strong desire for children, which led married women "to sacrifice their own virginity as an offering to the goddess of fecundity, or to dedicate their daughters to her service, we have a perfect explanation."[1] Other authorities incline to the belief that its origin was due to the widespread practice of destroying the virginity of women before marriage, to which custom allusion has already been made. This last-named explanation, as Frazer has pointed out, fails to account for *married women* becoming sacred prostitutes, it fails to account for the practice by both virgins and married women of habitual prostitution, and finally and importantly, it fails to account for the presence in the temples of sacred men.[2] Wake's hypothesis comes nearer the truth, though here again no explanation is provided for the incidence of male prostitution.

Now while it may be that the desire for parentage or the wish to provide proof of fertility, was a responsible factor in relation to many females, the reasons advanced by Tawney seem to me far more likely to be in accord with the known facts. These reasons, in brief, are: (1) the need of the male god for concubines; (2) the provision by these women of assistance to the goddess of fertility in her work of procreation, particularly during her absence; and (3) the sacrifice to the goddess of woman's most important, personal, and valued possession in the hope of increasing the prosperity of the land.[3] The phallic implications of this view are ap-

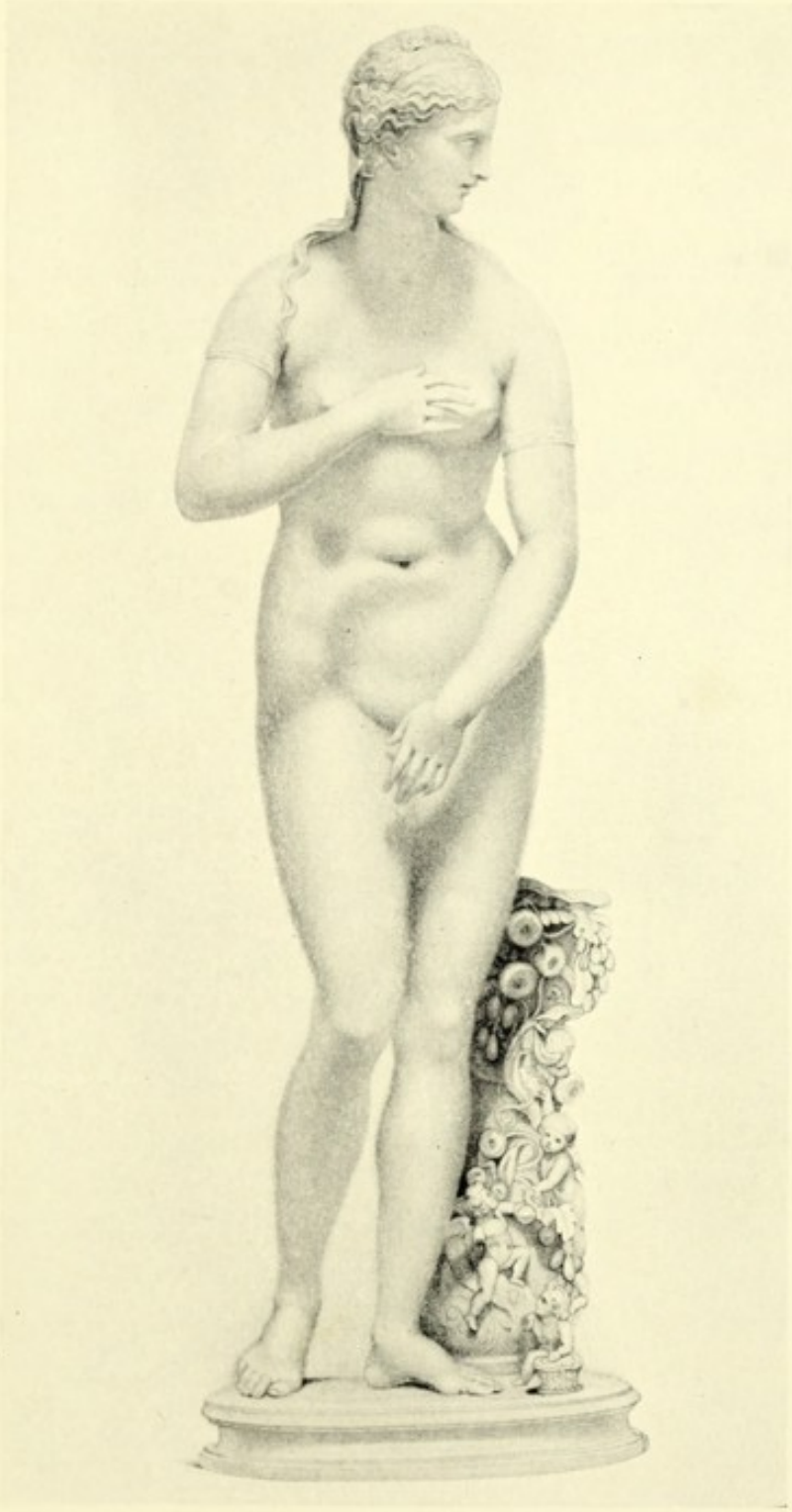
[1] C. Staniland Wake, *Serpent Worship and Other Essays*, 1888.
[2] J. G. Frazer, *Adonis, Attis, Osiris*, Macmillan, 1914.
[3] *The Ocean of Story*, translated by C. H. Tawney. See article on "Sacred Prostitution" in Appendix IV to Vol. I, London, 1924.

parent. In addition, one cannot overlook the significance of the encouragement afforded by the priesthood to the women to become temple prostitutes. Apart from the opportunities presented of satisfying their own carnal appetites in a manner to which public opinion could take no exception, the earnings of these harlots were, in many cases, the main and often the sole means of providing for the upkeep of the temples. Dudley is of opinion that the practice of devoting the person, whether male or female, to any deity, owed its origin to the religious appropriation of animals,[1] a theory which, though it cannot provide any universally applicable explanation of sacred prostitution, may have been and probably was a fundamental cause in certain instances. (See the sacrifice of horses, p. 216.)

According to Strabo, the daughters of the aristocratic families were dedicated to the service of Anaïtis; and in Egypt a special class of women called *pellices* (harlots), consecrated in the service of the patron deity of Thebes, gave themselves unrestrictedly to any men they chose. Lucian says that at Byblos in Phœnicia, in the huge temple of Astarte, women sacrificed their sexuality to the goddess. At Carthage, states St. Augustine, the Phœnicians sacrificed their daughters to Venus, before marriage. (See also p. 58.) In the service of this same deity, at Athens, every month in the year, on one particular day, professional prostitutes plied their trade, surrendering the profits to the goddess.

There is abundant evidence in the Bible of the existence of sacred prostitution. The worship of Baal-Peor was accompanied by sexual promiscuity, and there are indications that both male and female harlots were attached to the temples dedicated to the god.

[1] John Dudley, *Naology*, 1846.



VENUS, ANDROGYNOUS GODDESS OF LOVE.
(Height of marble, 5 feet and ¾ inch.)
From *Specimens of Ancient Sculpture* (1835).

[*Face page* 70.

In the nineteenth chapter of Leviticus there is a warning against parents prostituting their daughters, which probably refers to temple harlotry; and in the Greek version of the Old Testament the expression "high places," in Ezekiel xvi. 39 is rendered as a place of indecent resort.[1]

It would appear that religious prostitution was customary in Scandinavia before the introduction of Christianity.[2] The earliest Europeans to visit Cochin China found sacred harlotry in operation there. Similarly, in Mexico, girls were consecrated to the goddesses of love.

IV

Male Prostitution

The *Kādēshim* mentioned in the Old Testament were male prostitutes. They were attached to the temples and dedicated to the service of the deities in the same way that the female harlots (*Kadēshōth*) were. The Midianite and the Chaldean cults, contemporaries and rivals of the Hebrew faith, were characterized by abnormal sexual practices. The worshippers of certain pagan gods were just as anxious to perform intercourse with the catamites attached to their temples as were those worshipping at the shrine of Venus anxious to have intercourse with female prostitutes. Rosenbaum says that the eunuch priests inhabiting the temples of Artemis and Cybele were sodomites.

The reiterated condemnation of male prostitution in the Old Testament is evidence of its existence even

[1] James Gardner, *Faiths of the World*, 1858, Vol. II, p. 720.
[2] W. G. Sumner, *Folkways*, Boston, 1907, p. 543.

among the Hebrews themselves. Thus we read in Leviticus:

> "If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them."[1]

Along with female prostitution, the vices of sodomy, pederasty, and bestiality were brought from other lands and practised widely; in some cases openly, but more often surreptitiously.

> "And there were also sodomites in the land, and they did according to all the abominations of the nations which the Lord cast out before the children of Israel." (1 Kings xiv. 24.)

Sodom and Gomorrah were destroyed because they were centres of sexual abnormality. Asa, on succeeding to the throne, ordered out of Judah all the sodomites along with their idols. The extent of the practices is indicated, however, by the fact that, for years, all these efforts proved unavailing, for it was left to Jehoshaphat to complete the task which Asa had begun.

The existence of analogous practices in other countries is undeniable, practices which survived long after the time of the ancient Greeks and Hebrews. For instance, according to a seventeenth-century observer, in Peru

> "where the devil so far prevailed in their beastly devotions, that there were boys consecrated to serve in the temple, and at the times of their sacrifices and solemn feasts the Lords and principal men abused them to that detestable filthiness; and

[1] See also 2 Kings xxiii. 7; Deut. xxiii. 17; and, in the New Testament, Romans i. 27.

> generally in the hill-countries the Devil under show of holiness had brought in that vice. For every temple or principal house of adoration kept one man or two or more; which were attired like women even from the time of childhood, and spake like them, imitating them in everything; with whom under pretext of holiness and religion their principal men on principal days had that hellish commerce."[1]

A somewhat similar practice prevailed among certain of the North American Indian tribes, according to Catlin. The "*Berdashe*" or "*I-coo-coo-a,*" he says, is a Sioux male dressed in female attire, who is kept for homosexual practices and is considered to be "sacred." A feast is given in his honour each year.[2]

In Dahomey male prostitution is rendered necessary by the Amazonian system which is in force. There are eunuchesses as well as eunuchs, and this peculiar system calls for "hetæræ for the women as well as for the male fighters."[3]

V

The Sacred Harlots of India

In no country in the world did religious prostitution flourish more than in India, and in no country has it longer survived the advance of civilization. The dancing-girls attached to the temples were invariably prostitutes. In some cases they were married to the idol of the temple; in other instances they posed as

[1] H. More, *Grand Mystery of Godliness*, London, 1660. Book III, pp. 83-4.

[2] Geo. Catlin, *North American Indians*, London, 1841, Vol. II, pp. 83-4.

[3] Richard F. Burton, *Memoirs of the Anthropological Society of London*, Vol. I, 1865.

attendants who were compelled to give their earnings to the idol. Buchanan, who gave his impressions of India early in the nineteenth century, says:

> "These dancing-women, and their musicians, thus now form a separate kind of caste, and a certain number of them are attached to every temple of any consequence. The allowances which the musicians receive for their public duty is very small; yet morning and evening they are bound to attend at the temple to perform before the image. They must also receive every person travelling on account of the government, meet him at some distance from the town, and conduct him to his quarters with music and dancing. All the handsome girls are instructed to dance and sing, and are all prostitutes, at least to the Brahmans. In ordinary sects they are quite common, but, under the Company's government, those attached to temples of extraordinary sanctity are reserved entirely for the use of the native officers, who are all Brahmans, and who would turn out from the sect any girl that profaned herself by communication with persons of low caste, or of no caste at all, such as Christians or Mussulmans. Indeed, almost every one of these girls that is tolerably sightly is taken by some officer of revenue for his own special use, and is seldom permitted to go to the temple, except in his presence."[1]

Although most of the temple prostitutes were girls forced by their parents, or by the powerful clergy, to dedicate their services to the god, there were many older women among them who chose their profession of

[1] Francis Buchanan, *A Journey from Madras*, London, 1807, Vol. II, p. 267.

their own free will. For instance, in the temples of Tulava there was a singular custom which was responsible for the creation of a caste named Moylar. Any woman belonging to one of the four pure castes, *Brahman, Kshatriya, Vaisya,* and *Súdra,* who was dissatisfied with her husband, or who was a widow and therefore debarred from re-marriage, and tired of a life of celibacy, was a potential candidate for entry into the Moylar caste and the life of a temple prostitute. To this end, she hied her to the nearest temple, and ate some of the rice that is offered to the idol. She was then taken before the officials and certain responsible people of her own caste qualified to inquire into the cause of her resolution. If she belonged to the *Brahman* caste she was given the option of living either in the temple or outside its precincts. In the event of her electing to be a temple inmate, she received a specified daily allowance of rice, and each year a piece of cloth for her raiment. Her duties were to sweep the temple, fan the idol with a Tibet cow's tail (*Bos gruiens*); and as regards her armours, she must confine them to the *Brahmans.* Actually, as a rule, she became a concubine to some officer, who flogged her severely if he caught her granting favours to any other person. Any woman who preferred to live outside the temple, and likewise any woman belonging to one of the three lower castes (who was in no circumstances allowed to reside in the temple) was in no way restricted in the choice of a man with whom to cohabit so long as he was of pure descent. The only stipulation was that she must pay annually to the temple a fixed sum of money.[1]

Indeed temple harlotry seems to have been an integral part of the worship of the Hindu phallic deities. The Abbé Dubois says:

[1] *Ibid.,* Vol. III, p. 65.

"In the sects of Siva and Vishnu they admit a kind of priestess, or woman specially ordained to the service of their deities. They are different from the dancing-women of the temples; but they follow the same infamous course of life with them. For the priestesses of Siva and Vishnu, after being consecrated, become common to their sect, under the name of spouses to these divinities; they are for the most part women who have been seduced by the Jangama and the Vashtuma, that is, by the priests of Vishnu and Siva, who, to save their own credit and the honour of their families, whom they have thus disgraced, lay the crime to the charge of their respective gods, to whom they impute the deed. They devote these women to the divine service by the use of certain ceremonies, after which they are declared the wives of the god of the sect to which they belong, and the priests of that sect may then, without scandal, make use of them, in the name and stead of the god whose ministers they are. Those who are consecrated in this manner in the sect of Vishnu have the name of *Garuda-Bassivy* or women of *Garuda*, and bear upon their breasts, as a mark of their dignity, an impression of the form of *Garuda*, which is the bird consecrated to Vishnu. The priestesses of Siva are known in public by the appellation of *Linga-Bassivy*, or women of the Linga, and have the seal of the Linga imprinted on the thigh, as the distinctive badge of their profession. These women are held in honour in public by their own caste; although in reality they be nothing better than the prostitutes of the priests and other chiefs of the sect."[1]

[1] *Description of the Character, Manners, and Customs of the People of India*, 1817, pp. 71-2.

As comparatively recently as the beginning of the nineteenth century there were no fewer than one hundred prostitutes connected with the temple of Conjeevaram.

That as recently as the beginning of the present century temple prostitution still persisted in some form there is ample evidence provided in the cases which came before the Indian courts. Thurston[1] cites a number of such cases, culled from current records, concerning the activities of the *Dēva-dāsis* (handmaidens of the gods), the name given to the dancing-girls attached to the Tamil temples. During a case in the Madras High Court, a witness stated "there were forty dancing-girls' houses in the town (Adōni), that their chief source of income was prostitution, and that the dancing-girls, who have no daughters of their own, get girls from others, bring them up, and eventually make them dancing-girls or prostitutes."[2] In connexion with another court case, "the accused, a Mādiga of the Bellary district, dedicated his minor daughter as a Basavi by a form of marriage with an idol." It transpired that a Basavi "practises promiscuous intercourse with men."[3]

It is important to note that these temple prostitutes of India, as well as those connected with the idolatry of ancient Egypt, Greece, etc., were not looked upon with the disgust associated with the name prostitute in modern Europe and America. They were "brides of God" or "slaves of the idol," and were accorded a degree of respect far in advance of anything given to the ordinary female member of society. It was conceded to be an honour to serve the gods in this way.

[1] *Castes and Tribes of India*, Madras, 1909.
[2] Quoted by Thurston from *Indian Law Reports*, Madras Series, XXIII, 1900.
[3] *Ibid.*, Vol. XV, 1892.

It is important, too, that Hindu sacred harlots, dedicated to the temples, should not be confused with worshippers who engaged in solitary acts or sporadic bouts of promiscuity, such as I shall have occasion to refer to when dealing with the rites of phallicism in India.

CHAPTER V

THE CONNEXION BETWEEN SERPENT-WORSHIP AND PHALLICISM

I

Origin and Extent of Serpent-Worship

THERE is nothing to wonder at in the worship of the serpent in primeval times. The serpent was a form of life at once mysterious and awe-inspiring. Either of these characteristics, in itself, was sufficient to excite reverence. Nor is there anything to wonder at in the association of the serpent with the generative and reproductive processes. "If there is any one point more certain than another," says Cox, "it is that wherever tree and serpent-worship has been found, the cultus of the phallus and the ship, of the linga and the yoni, in connexion with the worship of the sun has been found also. It is impossible to dispute the fact; and no explanation can be accepted for one part of the cultus which fails to explain the other."[1]

The serpent was observed to possess the power to cast its skin periodically and to survive even after amputation, which gave rise to the idea of its rejuvenescence, its continual re-birth, its everlasting life. Its capacity for movement without the aid of feet or wings and its

[1] G. W. Cox, *The Mythology of the Aryan Nations*, London, 1870, Vol. II, p. 127.

remarkable powers of fascination, added to the element of mystery. Indeed, in certain instances the serpent was looked upon as a living symbol or representative of the sun-god. In Egypt, a serpent, as "the emblem of immortality, always accompanies the image of Osiris."[1]

Eusebius says that the ancient Persians all worshipped the first principles under the form of serpents, having dedicated to them temples in which they performed sacrifices and held festivals and orgies, esteeming them to be the greatest of gods and governors of the universe. These first principles, or forces of good and evil, personified in the deities Ormuzd and Ahriman, were represented in the form of two serpents standing erect upon their tails, with their teeth fastened upon the mundane egg, which was between them, and over which both contended to secure the mastery. In the Greek mysteries, the three most celebrated symbols were the phallus, the egg, and the serpent, representing the active or generative, the passive, and the destroying or eternally renewing principles.

In most primitive races, however, the serpent was considered to be the re-embodiment of some dead personage. It was accordingly supposed to possess anthropomorphic qualities, among which loomed largely wisdom of the highest order and the power to heal afflicted humanity. Arising from these beliefs was the almost universally accepted idea that the serpent was responsible for the origin of man.

"The universality of the Serpentine worship or adoration no one can deny," says Higgins. It is not only found in all countries, but it everywhere occupies an important station; and the farther back we go, the

[1] L. M. Child, *The Progress of Religious Ideas through Successive Ages*, New York, 1855.

more universally is it found, and the more important it appears to have been considered.[1]

Taxilus, an Indian prince of the time of Alexander, had a serpent of phenomenal size which he revered as the living representative of a god which was equivalent to Dionysus. This practice was no uncommon one. The Athenians kept a snake in the temple of Minerva to represent the presiding deity of the Acropolis.

In Mexican mythology, according to Gama, the goddess Cihuacohuatl, or Female Serpent, was believed to have given birth, at the same time, to two children, one male and the other female, which were responsible for the origin of mankind.

The idol, Vitziliputzli, was invariably seated on an azure-coloured chair, decorated at each corner with the head of a serpent.

Pausanius says that in his time serpents were kept for the purpose of adoration in the temple of Æsculapius at Epidaurus. The temple of the serpent deity Erecthonios also contained a living snake. Clement of Alexandria avers that a consecrated serpent was a symbol of the god Bacchus. It was further the emblem of the Egyptian god Kneph, of Thoth, and of Hermes.

A winged disc between two hooded snakes was commonly sculptured over the porticoes of the ancient Egyptian temples, signifying the sun with its two attributes, motion and life, on each side of it. The coins of the Phœnicians and Carthaginians showed the same symbols. In Scandinavian mythology, the goddess Isa often appeared between two serpents. In connexion with the celebration of the mysteries of Jupiter Sebazius, according to Arnobius, the initiated were con-

[1] Godfrey Higgins, *Anacalypsis*, p. 525.

secrated by having a snake put down their bosoms.[1] Helius, the Egyptian sun-god, married Ops, the serpent deity, and became the father of Isis, Typhon, Apollo and Venus.[2]

The serpent was the symbol of a large number of gods and goddesses: Hermes, Ahriman, Thoth, Ophion, Mercury, Pales, Æsculapius, Kolowissi, Harpocrates, Dew, Cneph, Hoa, Pelops, Apap, Isis, and Jesus Christ. Baal or Bel, Chaldean god supreme, was worshipped as a serpent.

The ancient Hindus described the world as resting upon a serpent which bites its own tail; the Phœnicians entwine the folds of a serpent around the cosmic egg;[3] Siva was sometimes represented with serpents coiled around his body, the reptiles being considered to symbolize immortal life; the Mohican tribe of North American Indians refused to destroy a rattlesnake, which they looked upon as their grandfather; the Chinese considered the serpent to possess the power to send rain upon the earth.

There are clear indications of the serpent-worship which prevailed among the aborigines of North America in various parts of the continent. Perhaps the most noteworthy is the Serpent Mound near Louden, Adams County, Ohio. The serpent, which measures 1,254 feet in length from the tip of its upper jaw to the extremity of its tail, has an average width of 20 feet, and a height of from 4 to 5 feet; is situated upon a high cliff, and presents an extraordinary life-like appearance.[4]

We have evidence of the worship of the serpent in

[1] R. P. Knight, *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, 1818, p. 8.
[2] John Bathurst Deane, *The Worship of the Serpent*, 1830.
[3] James Gardner, *Faiths of the World*, Vol. II, p. 840.
[4] *Century Illustrated Monthly Magazine*, New York, 1889-90.

SIX FIGURES ILLUSTRATIVE OF SYMBOLIC SERPENT WORSHIP.

From Inman, *Ancient Faiths* (1868).

[*Face page* 82.

the Bible. It was apparently introduced into Palestine from Egypt. Moses, if not responsible for its introduction, was certainly responsible for the popularity of the cult. It was essentially a healing and a virility cult. The phallus, in its physical characteristics, says Cox, suggested the form of a serpent, which thus became the emblem of life and healing.[1] In this capacity Moses set up the brazen serpent in the wilderness, in response to a command from God, that those of the Israelites who were victims of the plague might be cured. As a result of this seeming miracle, upon its pole the serpent remained, to be worshipped for nearly eight hundred years. Indeed, it was not until the reign of Hezekiah that the idol, termed a mere piece of the brass by the king, was destroyed, as stated in the second book of Kings: "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan."

Apparently every effort, through all these centuries, to put down the worship of the serpent had failed dismally. According to Bellamy,[2] the serpent, in both the Egyptian and the Chaldee languages, was termed Oub; but for purposes of their own, for which they offer no explanation, the translators of the Old Testament have rendered the word as "familiar spirit."[3]

At the time of Christ we find serpent-worship not unmixed with Christianity; in certain cases proving to be a serious rival. According to Epiphanius and Tertullian, the Ophites considered that Christ was the same as the serpent. They are said to have kept a living

[1] G. W. Cox, *The Mythology of the Aryan Nations*, Vol. II, p. 116.
[2] John Bellamy, *The History of all Religions*, 1812.
[3] See the following passages: Leviticus xx. 27; 2 Kings xxi. 6; 2 Chronicles xxxiii. 6; 1 Samuel xxviii. 3, 7, 9.

snake, which was allowed to crawl over the Sacramental bread that was partaken of in the Lord's Supper. This reptile, before the ceremony terminated, was kissed by each of the participants. Manes, one of the great promulgators of Christianity in Persia, impressed upon his followers that Jesus Christ was an incarnation of the Great Serpent which glided over the cradle of the Virgin Mary.

As evidence of the continued worship of the serpent in comparatively recent times we have the testimony of Dr. Cornish, who, writing in 1871, says:

> "In many places the living serpent is to this day sought out and propitiated. About two years ago, at Râjamandri, I came upon an old ant-hill by the side of a public road, on which was placed a modern stone representation of a cobra, and the ground all around was stuck over with pieces of wood carved very rudely in the shape of a snake. These were the offerings left by devotees, at the abode taken up by an old snake, who occasionally would come out of his hole and feast on the milk, eggs, and ghee left for him by his adorers. Around this place I saw many women who had come to make their prayers at the shrine. If they chanced to see the cobra, I was assured that the omen was to be interpreted favourably, and that their prayers for progeny would be granted. There is a place also near Vaisarpadi, close to Madras, in which the worship of the living snake draws crowds of votaries who make holiday excursions to the temple (generally on Sundays) in the hope of seeing the snakes which are preserved in the temple grounds; and probably so long as the desire of offspring is a leading characteristic of the Indian people, so

long will the worship of the serpent, or of all snake-stones, be a popular cult."[1]

In his comprehensive survey of the position of the serpent in India, Vogel writes: "In the whole of Western and Southern India the cobra is worshipped up to the present day by women who are desirous of offspring,"[2] and again the same authority states: "In the whole of Southern India serpent-worship is prevalent."[3]

The egg, in many instances, was associated with the serpent. In the Bacchic mysteries it was consecrated as the image of that which generated and contained all things in itself. The serpent was considered to possess the power of calling the egg into action. Thus we sometimes find it coiled around the egg to express the incubation of the vital spirit.[4] In India it was customary, as recently as the early nineteenth century, at the religious festivals, for women to carry the Lingam between two serpents. Similarly, the Greeks, at their mystic processions, put a serpent into the sacred casket, along with the phallus and an egg.[5]

II

The Serpent as the God of Evil

The fear and awe inspired by the serpent led to some races worshipping it as an evil god, just as others

[1] *Report of the Census of the Madras Presidency* (1871), Vol. I, pp. 105-6. *Quoted in the Indian Antiquary*, January, 1875.
[2] J. Ph. Vogel, *Indian Serpent-lore, or The Nāgas in Hindu Legend and Art*, Probsthain, London, 1926, p. 19.
[3] *Ibid.*, p. 270.
[4] R. P. Knight, *An Inquiry into the Symbolical Language of Ancient Art and Mythology.*
[5] *Ibid.*

adored its wisdom and goodness. Thus while, as Hardwick suggests, in both the Old World and the New, as the sun-god, the great mother of the human family, and even the First Principle of all things, the serpent was employed to symbolize the highest forms of being; in many other nations it was looked upon as a personification of the Evil Principle.[1]

The recognition of the existence of two opposite or contrasting forces, and similarly of the necessity for their existence, seem to have been ecumenic in primitive society. The Egyptians, among whom the obelisk and the pyramid were most frequently employed in such symbolical roles, held that there were two opposing powers in the world perpetually acting against each other, the one, Osiris, generating, and the other, Typhon, destroying. By the conflict between these two forces, or deities, that mixture of good and evil, of procreation and dissolution, which, it was contended, brought about the harmony of the world, was supposed to be produced. According to Plutarch, the idea of such an essential mixture of reciprocal forces was of immemorial antiquity, being derived from the earliest theologists and legislators, not only in traditions and reports, but also in the mysteries and sacred rites, both Greek and barbarian.[2]

Where the serpent was looked upon as an evil god or devil, there was, of course, a conception of some degree of hostility existing between the reptile deity and the human race. Striking evidence of this belief among the ancient Hindus is presented in the Mahábhárata:

> "The young and beautiful Primadvará has been affianced to the Brahman Ruru, but just before

[1] James Gardner, *Faiths of the World*, Vol. II, p. 841.
[2] R. P. Knight, *op. cit.*

the celebration of their nuptials she is bitten by a deadly serpent, and expires in agony. As tidings of her death are carried round the neighbourhood, the Brahmans and aged hermits flock together; and encircling the corpse of the departed mingle their tears with those of her disconsolate lover. Ruru is himself made eloquent by grief; he pleads the gentleness of his nature, and his dutiful observance of the laws of God, and finally, as the reward of his superior merits, Primadvará is given back to him; yet only with the sad condition that he must surrender for her sake the half of his remaining lifetime. If this legend will not altogether justify the supposition that a reference is intended by it to the primitive pair of human beings, whose existence was cut short by a disaster inflicted on the woman by the serpent, it may serve at least to show us how familiar was the Hindu mind with such a representation, and how visions of the fall of man had never ceased to flit with more or less confusion across the memory of the ancient bards."

III

The Serpent as an Erotic Symbol

In all countries and for many thousands of years the serpent was generally acknowledged to be an emblem of eroticism. The power of erection possessed by certain snakes was likened to the same power exhibited by the male organ of generation. The Egyptian asp and the Indian cobra, in particular, have the ability to raise themselves erect at will. Both are emblematic, says Inman, of male activity, and covertly represent

the phallus.[1] Sexual power was often symbolized by the serpent erect and entwining a rod or a Lingam. Indeed, the rod of life, says Forlong, originated from the fact that the sexual act in serpents was practised in

Ardanari-Iswara, representing the hermaphroditic creative deity. Note the triad and the serpent in the hand of the male section, and the germinating seed in the hand of the female part; the whole standing upon the lotus, symbol of androgynity. Of this deity, Professor Wilson says: "The supreme spirit in the act of creation became, by Voga, two-fold. The right side was male, the left was Prakriti. She is of one form with Brahma, she is Maya, eternal and imperishable, such is the Spirit, such is the inherent energy (the Sacti) as the faculty of burning is inherent in fire."

From Inman's *Ancient Faiths* (1868)

[1] Thomas Inman, *Ancient Faiths.*

erect formation.[1] Hermes, the Greek god, was often represented holding in his hand the caduceus, or serpents in sexual congress.

In the case of the Hindu hermaphroditic deity, Ardanari-Iswara, the serpents twined around the deity's arm and emerging from the head are emblems of erotic passion. Hannay says "that the serpent was the phallus is proved by the Bible itself." He further states that "the English translators used the word serpent to cloak the true meaning."[2] The serpent in the Garden of Eden is supposed to be symbolical of sexual passion.[3]

In Hindu mythology, a snake is often found enclosing the Lingam. In some southern temples, two erect serpents have their heads together above the Lingam, or they may appear on either side of it as if in an attitude of worship. The suggestion, in every instance of the conjunction of Lingam and serpent, is that the reptile holds the subordinate position.[4]

Sir Monier-Williams, who has written extensively on India, refers to the worship of the serpent in conjunction with the Lingam. He mentions having often seen images of serpents coiled round this symbol of the male organ of generation, also five-headed snakes forming a canopy over it.[5] In reference to the temple of Visvesvara, in Benares, he says: "I noticed the coil of a serpent carved round one or two of the most conspicuous symbols of male generative energy, and the combination appeared to me very significant and instructive."[6]

[1] Major-General J. G. R. Forlong, *Rivers of Life*, Quaritch, London, 1883, Vol. I, p. 223.
[2] J. B. Hannay, *Christianity: The Sources of its Teaching and Symbolism*, 1913, p. 23.
[3] O. A. Wall, *Sex and Sex Worship*, Kimpton, London, 1920, p. 540.
[4] Hannay, *op. cit.*, p. 177.
[5] *Religious Thought and Life in India*, Murray, 1883, p. 327.
[6] *Ibid.*, p. 439.

The daily prayers addressed to Vishnu and Siva "associated the serpent with these deities in some relation."[1] and are closely associated with the worship of the Lingam, the one form of worship acting and reacting upon the other. The principal seats of both

"TEMPTATION"

From Lanzoni's *Dizionario di mitologia egizia* (Torino, 1881)

Lingam and serpent-worship were originally in the mountains, and from thence extended to the plains.[2]

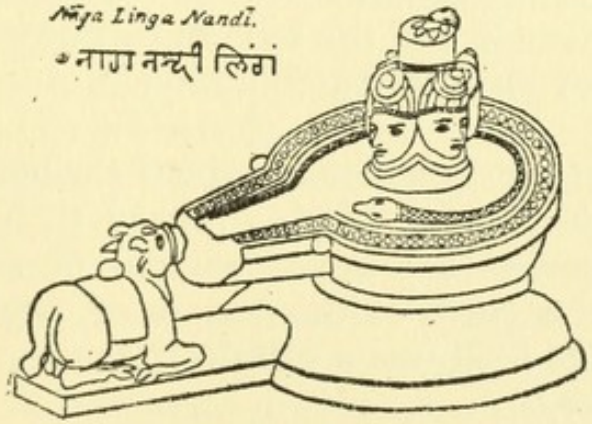
Snakes in the act of congress have a peculiar phallic significance. Dr. C. E. Balfour, in a letter published

[1] *Journal of the Bombay Branch of the Royal Asiatic Society*, Bombay, 1877, Vol. IX.

[2] *Ibid.*

in Fergusson's *Tree and Serpent Worship* (1873) refers to this very point. He says:

> "I have only once seen living snakes in the form of the Esculapian rod. It was at Ahmednuggar, in 1841, on a clear moonlight night. They dropped into the garden from the thatched roof of my house, and stood erect. They were all cobras, and no one could have seen them without at once recognizing that they were in congress. Natives of India consider that it is most fortunate to witness serpents so engaged, and believe that if a person can throw a cloth at the pair so as to touch them with it, the material becomes a representative form of Lakshini, of the highest virtue, and is preserved as such."



HINDU YONI WITH SERPENT

"There has always been a curious connexion between snakes and intercourse," we read in *The Ocean of Story* (Vol. II, p. 307). Apropos of this, J. H. Rivett-Carnac, in an article "Rough Notes on the Snake Symbol in India" (*Journal of the Royal Asiatic Society*, Bengal, 1879), referring to certain paintings in Nagpur, says: "the positions of the women with the snakes were of the most indecent description and left no doubt

that, so far as the idea represented in these sketches was concerned, the cobra was regarded as the phallus"[1] (quoted in *The Ocean of Story*, translated by C. H. Tawney, Vol. II, p. 307).

Hannay points out that the serpent-worship of Rome continued in a flourishing state until the time of Constantine, and contends that the phallicism which was its most significant feature is

> "shown by the fact that, in the grove of the Dodona Jove, the virgins had to approach the sacred serpent, with its food, in a state of absolute nudity, this creating the bisexual symbol, and its manner of taking the food was the oracle on which they judged of the prosperity of the coming year. But the significant fact is the juxtaposition of the nude female and the serpent forming the Lingam-Yoni or bisexual combination."[2]

According to Fergusson, serpent shrines were everywhere. The Roman virgins proved their chastity by offering food to the sacred serpent of the Argonian Juno, on the grove of the temple of Argiva. Acceptance of this food was a certain indication of virginity and fertility.[3]

[1] While I do not doubt that, in many cases, the representation of the serpent and the phallus in close proximity or even engaged in intercourse, was strongly suggestive of the phallic element in religion, I would point out that it is easy to draw wrong inferences from such pictures or from other references, pictorial, statutorial or otherwise, concerning the act of coitus with animals. Such representations may have been concerned with sexual perversion *per se*, unaccompanied by any religious or phallic significance. Thus the practice of Macedonian women allowing snakes to suck their breasts, referred to by Lucian was probably an instance of sexual perversion devoid of any phallic significance or implications.

[2] Hannay, *op. cit.*, p. 89.

[3] *Ibid.*

CHAPTER VI

THE RELATION OF WITCHCRAFT TO PHALLICISM

I

The Worship of the Devil

THE conception of an invisible world of spirits was an inevitable growth in the mind of primitive man, and, as we have seen, the anthropomorphic or theriomorphic character of these spirits was similarly inevitable. The idea of a legion of good or beneficial spirits presided over by a good and beneficent god; and, on the other hand, of a legion of demons or evil spirits presided over by an evil god or chieftain, was a not unnatural notion, which seems to have existed in a great many races and countries at approximately the same time.

The origin of the idea of Satan would appear to have been inextricably mixed up with the origin of the idea of good and evil, of light and darkness, of creation and destruction. There is evidence that this concept of an evil spirit being responsible for storms and other upheavals of nature persisted for centuries after the coming of civilization. Baring-Gould mentions that it was customary for German artists, in the year 1600, to delineate crops being destroyed in a thunderstorm by a dragon with fiery tongue and gnashing teeth swooping down upon the corn.

The devil was personified both as man and as animal,

and occasionally as half-man and half-animal. Thus the horned god of the devil-worshippers, which preceded and for centuries was contemporary with Christianity. The witches of the Middle Ages swore to their god having the body of a man and the cloven foot of a goat. In various pagan religions the bull and the goat were associated with the devil and devil-worship. In the Hebrew and Mohammedan religions the pig[1] and the serpent held similar associations.

Much of the Bible deals with the eternal and never-ending struggle between Yahweh and the devil, between good and evil. The story goes that originally Satan, then an angel (later to become the devil), resided in heaven with God. Satan, jealous of God's power, desired equality, if nothing more. There was a quarrel which resulted in war. Here let us refer to the Biblical text:

> "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Revelation xii. 7-9.)

The result of the struggle and subsequent banishment of Satan was the setting up of the rival and independent organization of hell, over which the devil and his horde of fallen angels, or demons, as they were now called, reigned. The aim of Satan was to tempt man-

[1] The pig was an early pagan god, and thus, to the Christians and Mohammedans, became a devil.

kind, by all manner of crafty promises, into wickedness and sin.

Part and parcel of the belief in the existence of the devil and the acknowledgment of his power, was the contiguous and auxiliary belief that he could be pressed into the service of mankind by means of various magical procedures known to the sorcerers and particularly to those whose lives were dedicated to his service.

Parallel myths respecting the existence of evil spirits and demons, with a presiding deity, were to be found in almost every religious cult before and contemporaneous with Christianity. The devil of Christianity was practically a simulacrum of the gods of evil of the ancient Greek, Egyptian, Persian, and Hebrew religions.

Inevitably it followed from the concept of a heaven populated by angels, closely associated with the sun and light, that there should be created in the mind of primitive man the concept of an abode of evil, peopled by demons, and closely associated with darkness and death. In those days, the earth was thought to be flat and the abode of evil was conceived to be under or inside the earth. It was given the name of hell, and was presided over by Satan, Lucifer, Belial, the Serpent, or the Devil, as the deity was variously referred to. In pagan faiths this presiding deity was Mercury, Dis, Sry, Python, Ahriman, Triglaf, *et al.* According to the doctrine of Manichæanism, Lucifer made Adam and Eve, and committed fornication with Eve, thus producing Cain and Abel.

The conviction on the part of all the inhabitants of the world at that time, from the highest to the lowest, that Satan and his demons were in possession of powers only one whit less removed in respect of the miraculous than those wielded by Yahweh himself, led to efforts being made to secure the goodwill of the Devil as well

as the favours of God. This worship of the Devil flourished side by side with the worship of God. And just as God had his priests and priestesses, so too the Devil had his priests and priestesses, only in this case they were called by other names.

As a concomitant of the belief in the existence of the Devil and a horde of demons, there arose the hypothesis that most illnesses were caused by these agencies. The cases where maladies were God's punishment for sin were relatively few in comparison with those resulting from demoniacal possession.

In the Old and New Testaments we find the idea that all disease was due to sin and to demoniac possession constantly reiterated. It must be remembered that in those days, and during the early years of Christianity, there was little or no medical knowledge. More and further medical studies were frowned upon by the Church. The only recognized healer was God, and the only methods of healing which were admitted, were prayer and exorcism. Prayer was for the intervention of God; exorcism was to drive out the evil spirits.

Ancient writers were unanimous in their assertions that demons caused all manner of diseases. Demonritus, Homer, Plutarch, Aristophanes, Plato, Demosthenes, Hesiod, Pythagorus, Dinarchus, Empedocles: all subscribed to the belief. Alone among the ancients, Hippocrates believed in and had the courage to advance a theory concerning the physical causes of certain diseases.[1] But the fathers of the Church would have none of it. They had at him with every ecclesiastical weapon of offence they could muster. They forbid, under pain of dire penalties, anyone other than a priest

[1] Like all medical writers of his day, and for centuries after, Hippocrates believed that all diseases *of which he had no knowledge* were due to supernatural agencies, in other words to the machinations of gods and devils.

ordained by God, to attempt the treatment of the sick. Origen, St. Augustine, Tertullian, St. Ambrose, St. Bernard, and others of their ilk, thundered their denunciations and threats.

Nothing in the books comprising the New Testament stands out more prominently than the belief in the presence of devils being the cause of disease. It crops up again and again. Christ's tour through the land was punctuated with the healing of the sick by the casting out of devils. There was Mary called Magdalene out of whom Jesus cast seven devils;[1] there was the crooked woman who had carried her infirmity for eighteen long years and whom Christ healed;[2] there was the healing of the woman of Canaan's daughter who was vexed with a devil;[3] there was the casting out of the devil from a dumb man;[4] there was the rebuking and exorcism of a devil from a lunatic boy.[5]

Many of the evil spirits, according to the mythology of the day, were those of rebellious angels who had been hounded out of heaven by Yahweh and his satellites. They found means of entry into men, women, and children, through the ears, along with food and drink, and through the nose in the process of breathing. On occasion the demons entered into animals. Their power to do this is indicated in the Biblical story of the entry of two thousand devils (unclean spirits) into a herd of swine.

In the early centuries of Christianity—in fact until the Reformation—it was universally admitted by the Church that every child was possessed by an evil spirit at birth, and until baptism this evil spirit continued to "possess" the child, working its evil deeds. All females

[1] Luke viii. 2.
[2] Luke xiii. 11-16.
[3] Matthew ix. 22-3.
[4] Matthew ix. 32.
[5] Matthew xvii. 14-18.

were thought to be in the grip of demons during their menstrual periods, at the time of marriage, and during parturition. The firmness of this belief is seen in the universal practice, among primitive and savage races, of segregating menstruating women, and of the insistence in the Bible of their uncleanness.

According to the doctrines of the ancient Zoroastrian religion menstruation was an outpouring of evil for which the god Ahriman was alone responsible. The woman, at such times, was possessed by a demon, and the discharge was not only evil in itself but dangerous to every person with whom it came into contact. Hence the treatment of the woman during her periods as something akin to a leper. These pagan doctrines were subsequently embraced by Christianity.

Similarly the blood accompanying defloration was considered to be evil and defiling, and was responsible for the belief that only a holy man or one protected by supernatural agencies could rupture the hymenal membrane with impunity (cf. p. 62). The woman after parturition, and also her child, were both possessed by demons and unclean; hence their purification by "churching" of the woman and baptism of the infant.

Apart from devil-worship in its true form, where the devil was actually the god, there are numerous instances where, among primitive tribes, the devils have to be propitiated alongside and in exactly the same way as the gods. In India the devil-dance which is a feature of the Bants, a harvest festival held in October or November, ranks as just such a propitiatory rite. Its phallic character, too, is obvious. "At a big meeting near Mangalore," says Thurston, "the two leading devil-dancers were dressed up in masks, and coat and trousers of blue mission cloth, and one had the genitalia

represented by a long piece of blue cloth tipped with red, and enormous testes."[1]

II

Phallic Rites Associated with the Witches' Sabbath

The followers of the Devil believed that Lucifer, the god of Satanism, besides being the opponent of Yahweh, was also his equal. Reversing the concepts of the Hebrews, and, later, of the Christians, they subscribed to the doctrine that Lucifer personified everything that was good and beneficial, while Yahweh or Adonai personified all that was harmful and evil. At all times, and in all countries, the deities of rival religions have been looked upon as devils. The Hebrews, and later the Christians, conceived every deity other than Yahweh to be a devil. "The stone that was Jacob's pillow," says O'Neill, "and that he set up and oiled (see p. 137), and called an El-container, is the same of which the messenger of the Elohim in Genesis xxxi. 13 says of Am: 'I am the god of the Beth-el that you consecrated with oiling.'"[2]

In the early days of Christianity, the Jews, who refused to admit the divine conception of Jesus, looked upon the risen Christ as a devil. Those who confessed to the possession of familiar spirits were accused of conferring with the Devil; thus Socrates.

The witches of medievalism, like the idolaters of paganism, did not look upon their chief as an evil spirit, but as a god. The votaries of this (according to Christian nomenclature) Devil of the pagans worshipped their deity as a god. The solidified witchcraft

[1] *Castes and Tribes of India*, Madras, 1909, Vol. I, p. 160.
[2] *The Night of the Gods*, London, 1893, p. 115.

of the Middle Ages merely took the place of the ancestor worship of paganism, as this had ousted the sun- and serpent-worship of barbarism. In its turn, witchcraft has given way to what is known as modern Spiritualism.

According to Lord Coke: "A witch is a person who hath conference with the Devil, to consult with him or to do some act; and any person proved to have had such conferences was thus convicted of a capital offence and sentenced accordingly." It will be noted there is no mention of the results of such conferences or acts on the part of the witch. The very fact, in itself, that the woman does not worship the Christian god is evidence that she is in conference with the Devil, and any truck with the Devil is, *ipso facto,* with evil intent. It was for this reason that, in the witch-persecuting days, so many individuals of both sexes who performed magic rites to do good to their fellow beings, were accused of witchcraft and punished by imprisonment or death.

Witchcraft was just as much a religion as Christianity, or Mohammedism. It had its god, its spirits of the dead, its ritual, its sacrifices. Originally and fundamentally a phallic cult, its observances were mixed up with a good deal of promiscuous fornication, as is evident from the reports of the witch trials.

Nothing in connexion with witchcraft achieved such notoriety as the Witches' Sabbath, mainly owing to the fact that it was at this festival that was celebrated the infamous Black Mass. The Sabbath was really a gathering of the witches and wizards of the whole district or community. It was equivalent to a gathering of the worshippers of God in the local church, except that these worshippers who gathered together at the Sabbath were making their obeisances to Satan and the meeting-place was some secluded spot under the stars

THE WITCHES' SABBATH.
(After De Lancre, 1613.)
See text page 100.

[Face page 100.

of heaven. For the Sabbath was held in the dead of night. It commenced at the stroke of midnight, and usually the ceremonies continued until cock's crow.

The meeting was presided over either by Satan in person, in the form of a goat or a cat or other animal, or by someone representing Satan. As the wizards and

This illustration, which formed the frontispiece of an early seventeenth century ballad entitled "The Mad Merry Prank of Robin Goodfellow," represents, says the anonymous author of *An Essay on the Worship of the Generative Powers during the Middle Ages of Europe* (1865), Priapus as goat-shaped, "with his attributes strongly pronounced and surrounded by a circle of worshippers." Priapus appears here "in the character assumed by the demon at the Sabbath of the Witches."

witches arrived at the rendezvous they made their obeisances, kissing the presiding devil and the attendant demons on various parts of the body, but usually on the posteriors. On almost every occasion there was a witches' cauldron, and it was around this cauldron, with its evil-smelling contents, that the worshippers danced. The devil-worship of the Middle Ages, as Miss Murray has pointed out, was essentially a joyful re-

ligion.[1] In this respect it differed greatly from the ascetism and misogyny of Christianity. Like the pagan gnostic cult, it was imbued with the spirit of rank hedonism, and it was this feature, more perhaps than any other, which was primarily responsible for witchcraft proving so keen a rival of Christianity, and, as time went on, threatening to displace the newer faith in popularity as well as power.

At every Sabbath there was much dancing of a sexually stimulating nature, with drug-taking and anointing. The dancing usually concluded with those sexual orgies which distinguished the cult of Satan. These, in turn, were followed by a banquet, marked features of which were heavy drinking and gluttonous eating. Everything points to the Sabbath being a duplication of the Priapeia, Liberalia, and Dionysia of ancient Rome and Greece.

III

Phallicism and the Evil Eye

We read in Proverbs: "Eat thou not the bread of him that hath an evil eye:" an indication of the antiquity of the belief in the power of this curse,[2] a belief which is by no means unknown to-day. Not alone the Jews of antiquity, but the Romans, the Egyptians, the Greeks, the Babylonians; they all dreaded the evil eye. They dreaded its effects upon themselves, upon the various members of their family, upon their domestic animals, and even upon their crops.

Dwarfs, hunchbacks, albinos, those afflicted with various physical deformities, and especially those ex-

[1] M. A. Murray, *The Witch-Cult in Western Europe*, Oxford, 1921.
[2] See also Deut. xxviii. 54.

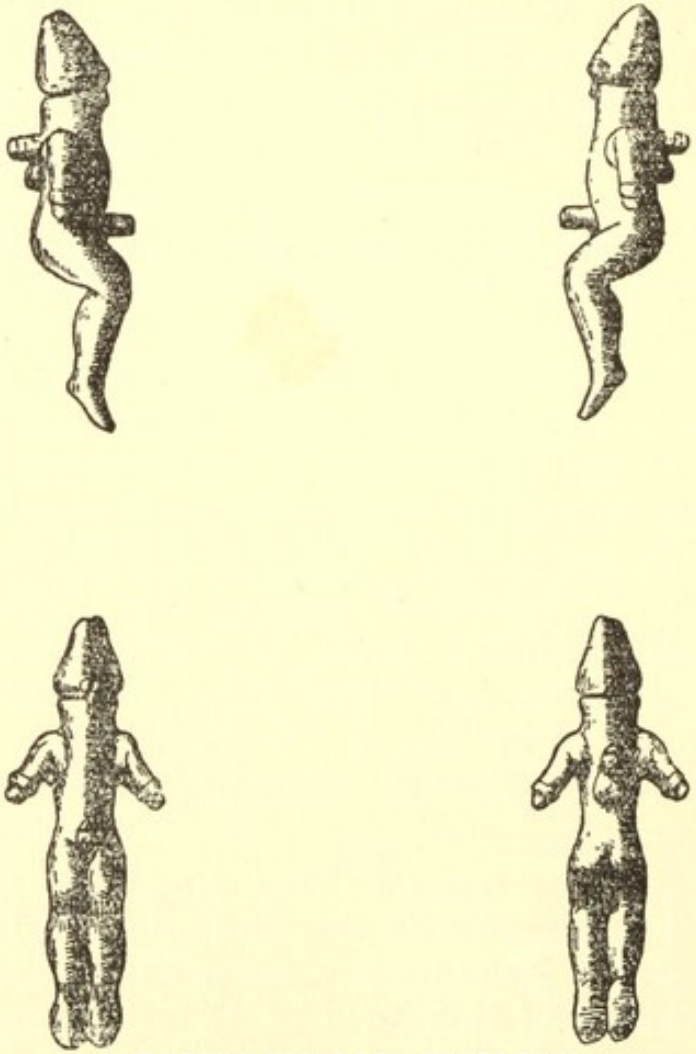
hibiting eye affections, such as strabismus, ophthalmia, and nictitation, were held to possess the evil eye. The power might be consciously or unconsciously applied, but applied it was irrespective of the individual's wishes. In addition, certain sorcerers, witches, and other consorts of the Devil, although possessed of no myopic or other outward deformity, were considered to exert some terrible influence by merely glancing at their victims.

But the actual concept of the evil eye goes much deeper, and in its basic interpretation is inextricably mixed up with demonism. Its root cause was supposed to be jealousy on the part of the demons and certain less fortunate individuals at the success or good luck of rivals or contemporaries. The demons might work their spite through intangible channels or through the medium of certain individuals who themselves might be innocent possessors of the evil eye. Usually these individuals exhibited some abnormal characteristic which warned others of their power, but, occasionally, no such outward indication was visible, hence the need for precautions against the curse at all times and in all circumstances.

It was perfectly natural that there should come into being many measures for warding off the evil eye and for overcoming its powers. It was generally accepted that the power of this form of magic to work its fell will was definitely limited to the first onslaught; thus the secret of any prophylactic measure lay in its ability to divert the evil eye from anyone likely to fall under its spell, and in this way abort or destroy its influence. To the primitive mind nothing was more likely to do this than something bizarre, or unusual, and especially unusual in the sense of being taboo.

"Everything that was ridiculous and obscene," says

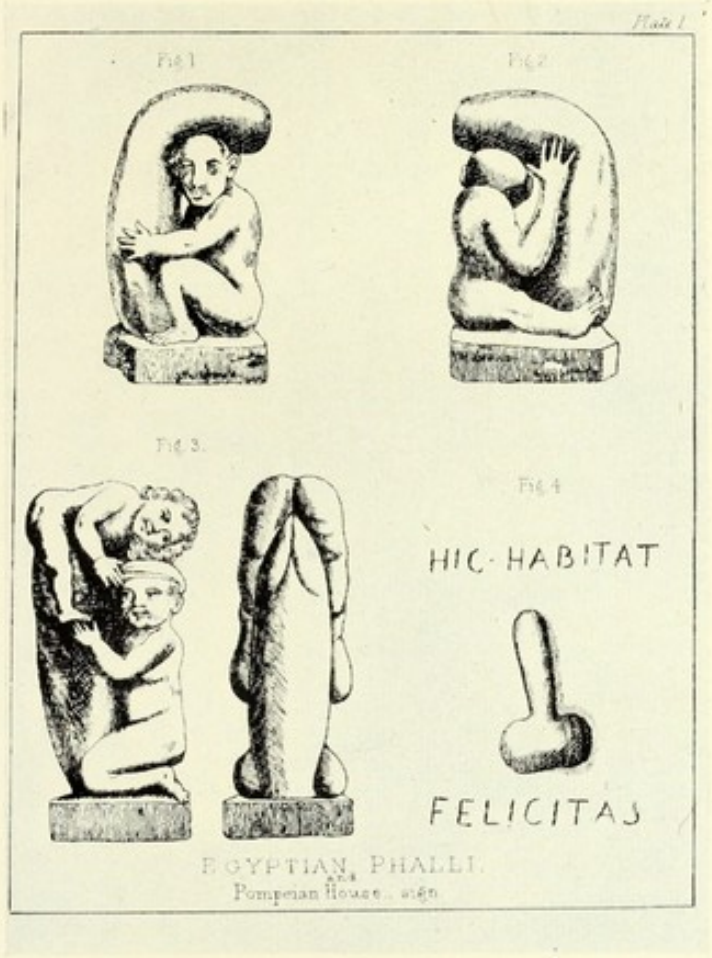
Dodwell, "was supposed to be inimical to the malignant influence of fascination by the oddness of the sight."[1] The ancients, however, saw nothing indecent in the use of such means to combat evil. The male and female



LEADEN PHALLIC EMBLEMS
contained in the Forgeais Collection of Plombs Historiques
From Davenport's *Aphrodisiacs* (1869)

genitalia had achieved a prophylactic reputation of the highest possible order, and the images or representations of these organs were considered to be of remarkable efficacy. The phallus, in particular, suggested it-

[1] *A Classical and Topographical Tour Through Greece*, 1819.



SYMBOLS ILLUSTRATING PHALLIC WORSHIP IN ANCIENT EGYPT.

From Davenport, *Aphrodisiacs* (1869).

SACRIFICE TO PRIAPUS.

From Raponi, *Recueil de Pierres Antiques Gravées* (Rome, 1786).

[Face page 104.

self as the most potent of all, and was followed by other objects bearing a real or imaginary analogy to the idea it conveyed.[1]

In certain cases the exhibition of the phallus as a means of combating the effects of the evil eye assumed a realistic aspect, as in the baring of the genitals, and there can be little doubt that among some races, and on specific occasions, nudity was practised with this precise object in view. Pliny tells us that ghosts and demons could be exorcised by the simple expedient of a woman stripping herself to the buff. Also the same reason may have been behind many cases of so-called exhibitionism in more recent times.

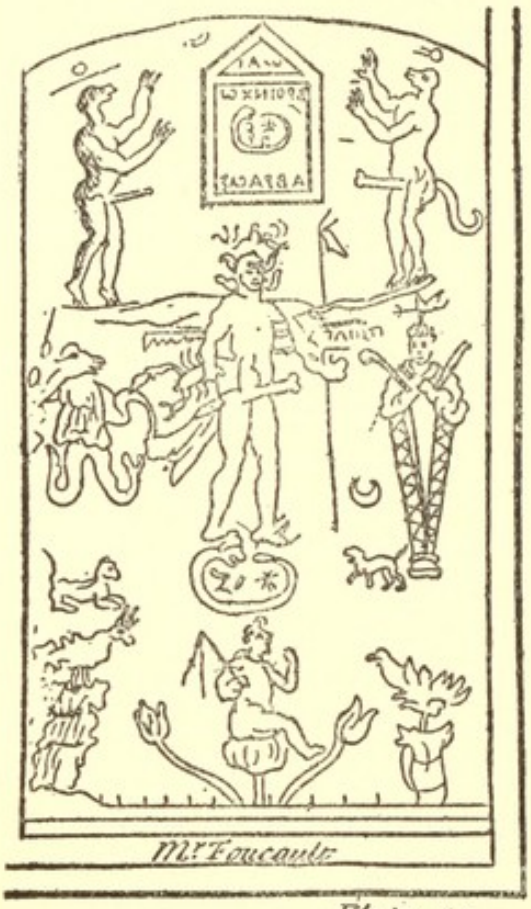
From this, we reach the use of statues with erect phalli, and the exhibition of pictorial representations concerned with nudity and sexual indecencies. Any representations of the phallus and its appendages, whether actual or symbolical, seem to have been looked upon with the strongest favour. Thus the depiction of a phallus upon the exterior walls of houses in Pompeii, with the inscription: *Hic habitat felicitas.*[2]

We see instances of this use of phallic delineations on the *Abraxas*[3] of ancient Egypt. A remarkable example of these phallic gems (depicted on p. 106) is taken from Montfaucon's *Antiquity Explained* (1721). It is, says this authoritative work, "from the cabinet of M. Foucault, and the most extraordinary of any we have seen." The gem measures 5 inches by 3 inches, and is made of a black Egyptian stone called *Basaltes*.

> "On the upper part of it is an oblong that terminates at the top in a Pediment, not unlike the

[1] C. W. King, *The Gnostics*, London, 1864, p. 116*n*.
[2] Article in Hastings' *Encyclopædia of Religion and Ethics*, Vol. III, p. 436.
[3] *Abraxas* are gems bearing cabalistic words intended to act as charms.

frontispiece of a little temple. In this Pediment is the name *Iao*,[1] and underneath another name not very legible, perhaps BROINAO: lower still is a serpent describing an oval figure, in which are certain letters and a star, and below the serpent the name



ANCIENT EGYPTIAN ABRAXAS
(For description see text)

Abrasax, under which is another word not legible. At the right and left of this kind of frontispiece are two apes lifting up their hands towards the name *Iao*, which they seem to look on with veneration: strange worship, that is paid by Apes!

[1] *Iao* was identical with Jehovah.

> Under the frontispiece is a man of a very rude form, with his head loaded with Egyptian ornaments, and having the wings and tail of a bird. In his right hand he holds a scorpion by the tail, and in the left a staff or sceptre: But all this is magick, and consequently impenetrable, except by the like art. In this image are also seen an *Osiris*, a monster with serpentine legs, a lion, a crescent, another animal, an *Isis* upon a *Lotus*, and some birds."

Similarly, the most popular of the amulets worn as a protection against the evil eye were of phallic import. Any such amulet was called a *fascinum*, probably after the Roman lascivious god Fascinus. Indeed Lucian affirms that Priapus himself was sometimes referred to as Fascinus. According to Pliny, the *satyrica signa* (phallus) was used to protect gardens and houses against the evil intentions of the envious; and Pollux informs us that blacksmiths were in the habit of erecting phalli upon or near their forges with a similar objective. The natives of central Borneo, says Nieuwenhuis (*Central Borneo*, I, 146), believe that the exhibition of images of the sexual organs will drive away evil spirits. To this end representations of human phalli are carved upon the exterior timbers of their dwelling places.[1]

"The vast antiquity of the phallic necklace can be easily demonstrated," says Elworthy. "It was very ancient even in the days of Horace and Varro; and it may be that the Romans got their *fascinum* from Egypt."[2]

These phallic figures are frequently found in Italy (cf. p. 250). They are usually made of bronze. Apart from

[1] F. T. Elworthy, *The Evil Eye*, Murray, 1895.
[2] W. G. Sumner, *Folkways*, p. 446.

those which are representations of the *membrum virile*, there are many in the form of a hand which is closed with the thumb protruding between the fore and middle fingers. There are grounds for the supposition that this represented the *digitus infamis*,[1] which was supposed to be inimical to the evil eye.[2]

Many of these phallic amulets are to be found in the more celebrated museums of Europe. An exceedingly fine collection is that at Naples, but that of the British Museum is perhaps the most complete of all.

Inman has pointed out that the idea of a sight of the Yoni being a source of health, and a charm against evil spirits, however grotesque it may appear to be, has existed in all ages, and in civilized and savage nations alike. Rude images of women shamelessly exposing themselves have been found over the doors of churches in Ireland; and at Servatos, in Spain, there is the image of such a female standing on one side of the doorway, and an equally conspicuous man on the other. The same type of statues have been found in Mexico, in Peru, and in North America. Nor must we forget how Baubo cured the intense grief of Ceres by exposing herself in a strange fashion to the distressed goddess. This goddess, according to the account given by Arnobius, was miserable in consequence of her daughter Proserpine having been kidnapped by Pluto. In her agony, snatching two Etna-lighted torches, she wandered round the earth in search of the lost one, and in due course

[1] " The middle finger of either hand, which among the ancients had a phallic connotation. Martial, Seneca and others mention that the middle finger fully extended and held upright represented the penis, the closed fingers and thumb on each side signifying the testicles. According to Juvenal, male prostitutes used the *infamis digitus* as a signmark of their trade. The scratching of their heads with their middle fingers constituted an invitation. Also termed lewd finger."—*Scott's Encyclopædia of Sex*, Werner Laurie, London, 1939.

[2] Edward Dodwell, *op. cit.*, Vol. II, p. 34

By courtesy of The Wellcome Historical Medical Museum.]

ROMAN AND EGYPTIAN PHALLI.

In the Collection of The Wellcome Historical Medical Museum, London.

(The first three are Roman Phalli; the Phallus on the right is an Egyptian specimen.)

[*Face page* 108.

visited Eleusis. Baubo received her hospitably, but nothing that the hostess could do induced the guest to depose her grief for a moment. In despair the mortal bethought her of a scheme, shaved off what is called in Isaiah "the hair of the feet," and then exposed herself to the goddess. Ceres fixed her eye upon the denuded spot, and pleased with the strange form of consolation, consented to take food, and was restored to comfort.[1]

The ancient Romans, almost without exception, wore in plain view, on their persons, amulets and charms of phallic form; and when marching into battle the soldiers carried on their standards similar phallic symbols. Even children had phallic emblems hung upon their bodies and attached to their dress. Also symbols of the female organs of generation were commonly employed, drawings of the vulva being placed over the doors of the houses as protective agents. So widespread were these practices that there is scarcely a nation of antiquity whose heraldry did not show many examples of depictions of both the male and female genitalia. To the same end, according to the *Jewish Encyclopædia*, obscene gestures and words were employed.

The universality of phallic worship and the widely divergent nature of the images used as prophylactic and protective agents against the evil eye and its analogues, are indicated in the following passage from Lewis's *Origines Hebrææ* (1734):

> "The Hebrews had not only their idols upon hills and mountains, but they worshipped a sort of Penates which they placed sometimes behind the doors of their private houses, and adored as

[1] Thomas Inman, *Ancient Pagan and Modern Christian Symbolism*, Liverpool, 1869, p. 67.

> domestic deities. And the prophet Hosea charges the Israelites with going a whoring after the gods they had set up in their corn-floors, and in their wine-presses; in short, there was scarce a private room, or a highway, or a corner of a street, where there was not some idolatrous image, which in the wicked times of their government was set up by profane princes and persons in order to destroy the established religion, and corrupt the devotion of the people. The effigies likewise of some god was engraven and worn in rings, in the nature of amulets, in which they vainly fancied there was some power to preserve them from mischief or misfortune. Maimonides mentions such idolatrous rings as were utterly unlawful to be used, and vessels marked with the image of the sun, the moon, or Dagon, which were accounted symbols of Divinity among the heathens."

The crescent, representing the female organ or Yoni and indicating the moon-goddess, was in common use as a means of warding off evil. The horseshoe was a form of the crescent, and judging by the number of horseshoes one sees nailed over and behind doors, and in various other places, is still believed to have some mysterious power, even though its original object and symbolism have been forgotten.

IV

Incubi and Succubi

Analogous with the widespread belief in gods having progeny born of virgins was a belief in the Devil possessing the same power. Just as nuns in the Christian con-

vents were prepared to swear that Christ had visited them and had carnal connexion in the night, so were the witches prepared to swear that the Devil had likewise visited them in their beds. Such confessions were common features of the witchcraft trials which were held throughout Europe during the Middle Ages. Even as recently as 1645, one Ellen Driver, a witch residing at Framlingham, Suffolk, stated on oath that the Devil lived with her for three years, had sexual intercourse with her regularly, and that she gave birth to two children by him.

The attestations of the various witches confessing having been the recipients of the Devil's favours varied in details. In many and in fact most cases, evidence was to the effect that the Devil appeared in the form of a man, often a man with cloven feet. In other cases, the Devil appeared in the semblance of a goat. In yet others as a dog, a cat, or other animal. It was further admitted and presumed that the Devil did not always appear in person. Often he allotted the task to some inferior demon. Further, the Devil and his disciples, by virtue of their supernatural powers, were able to enlarge the scope of their activities. Men were not safe from molestation, the demons often assuming female form and having intercourse with them. These spirits were known as succubi.

According to Matthew Paris, the child of a demon was born to a woman in Herefordshire in 1249. In six months the boy infant was as tall as a normal youth of seventeen years, and possessed a full set of teeth.[1]

It should be noted that such beliefs were not restricted to ignorant peasants. Nor were they restricted to those practising witchcraft. The most noted theologians and philosophers of the age were well-nigh un-

[1] G. L. Kittredge, *Witchcraft in Old and New England*, p. 117.

of Sicyon was thought to have conceived through intercourse with a serpent god.[1]

[1] Sir J. G. Frazer, *Adonis, Attis, Osiris*, third edition, Macmillan, 1914. The belief in intercourse between human beings and animals resulting in progeny was common in antiquity and has even survived to the present day. We are given two such cases by Plutarch: a mare and a she-ass both giving birth to offspring after copulation with men.

There are grounds for the supposition that bestiality, where it was practised on an extensive or a racial scale, owed its development, if not its origin, to the worship of animals: thus the goat-worship of the ancient Egyptians, and the Satanism of the Middle Ages. In many cases, of course, religion was an excuse or a mask for the practice of bestiality, as it has been, and still is, for indulgence in other sexual perversions.

PART II

THE DIFFUSION OF PHALLIC WORSHIP AND THE CHARACTER OF ITS CEREMONIES AND SYMBOLISM

CHAPTER VII

PHALLICISM IN THE RELIGIONS OF SAVAGE AND PRIMITIVE RACES

I

The Savage as a Phallic Worshipper

THE worship of sex interpolates the religious beliefs, however crude and vague they may be, of all savage tribes and primitive races. Our knowledge of the older races shows that "the life-giving and vivifying principle of nature has been always symbolized by the human organs of generation."[1] The doctrine of the active and passive principles of nature, "symbolized as the sun and the moon, or the sun and the earth, was recognized in the mythological systems of America."[2]

Naturally, owing to the marked limitations of language in most of these nations and tribes, there is not available any vast amount of documentary material illustrative of this existent phallicism. There is, however, sufficient to give clear indications of its universality.

Whether the religion is polytheistic or monotheistic, anthropomorphic or theriomorphic, the main object of the savage is to please the god or gods whom he worships, and to this end the adoration of the phallus, as the instrument of sex with which he is most familiar, is

[1] H. H. Bancroft, *op. cit.*, Vol. III, p. 501.
[2] E. G. Squier, *The Serpent Symbol*, New York, 1851, p. 38.

of paramount importance. It does not matter whether the object of a religious rite, ceremony or festival is to induce the god to bless the tribe with plentiful supplies of food, or to preserve it from evils and dangers, the worship of the sexual organs is recognized as most likely to please the deity. If an angry god is to be appeased, the same measure is taken. Genital development, being prized in man, is similarly prized in the god, and it is not unnaturally held that this god, by virtue of his extraordinary power, will be vested with sexual virility far in excess of anything possessed by mere man. Hence, in all visualizations of god, and in all images or statues dedicated to him, he is given an enormous sexual member.

The fertility rites so common in primitive races were inaugurated with the express object of pleasing the god and thus inducing him to bless his worshippers with animal and vegetable food in generous quantities. The buffalo-dance of the Sioux tribe of North American Indians, so vividly described by Catlin, was a rite of this nature. Buffalo meat formed the main food of the tribe.

> "The chief actors were eight men, with the entire skins of buffaloes thrown over them, enabling them closely to imitate the appearance and motions of those animals. As the bodies of the dancers were kept in a horizontal position, the horns and tails of the animals remaining on the skins, the skins of the animals' heads served as masks, through the eyes of which the dancers were looking. The eight men were all naked, their bodies, limbs, and faces being everywhere covered with black, red, or white paint. Each joint was marked with two white rings, one within the other,

even to the joints in the under-jaw, the fingers and the toes; and the abdomens were painted to represent the face of an infant, the navel representing its mouth. Each one of these characters also had a lock of buffalo's hair tied around the ankles, in his right hand a rattle, and a slender staff six feet in length in the other; and carried on his back, above the buffalo skin, a bundle of willow boughs, of the ordinary size of a bundle of wheat. These eight men representing eight buffalo bulls, being divided into four pairs, took their positions on the Ark or 'Big Canoe,' representing thereby the four cardinal points; and between each couple of these, with his back turned to the 'Big Canoe,' was another figure engaged in the same dance, keeping step with the eight buffalo bulls, with a staff in one hand and a rattle in the other; and being four in number, answered again to the four cardinal points. The bodies of these four men were also entirely naked, with the exception of beautiful kilts of eagles' quills and ermine, and head-dresses made of the same materials. Two of these figures were painted jet black with charcoal and grease, whom they called *the night*, and the numerous white spots dotted over their bodies and limbs they called *stars*. The other two, who were painted from head to foot as red as vermilion could make them, with white stripes up and down over their bodies and limbs, were called the *morning rays* (symbols of day). These twelve were the only figures actually engaged in the Bull dance, which was each time repeated in the same manner without any apparent variation."

While this strange ceremony was proceeding, four

old men were beating upon sacks containing water, and chanting prayers addressed to the Great Spirit, imploring him to supply the tribe with buffaloes during the coming year. The final dance took place on the fourth day of the proceedings, and in the midst of it there appeared on the scene a strange and frightful character, called *O-ke-hée-de* (the owl or evil spirit).

> "His body was painted jet black with pulverized charcoal and grease, with rings of white clay over his limbs and body. Indentations of white, like huge teeth, surrounded his mouth, and white rings surrounded his eyes. In his two hands he carried a sort of wand—a slender rod of eight feet in length, with a red ball at the end of it, which he slid about upon the ground as he ran."

Although Catlin observes the utmost delicacy in his description of and references to this ceremony, there can be little doubt as to its essentially phallic character. There are the symbolical delineations of night and day, of the stars, of the fertility deities, and in the concluding dance the figure carrying a representation of an enormous phallus. Finally an old woman snatches this symbol from the dancer's grasp, and breaks it across her knees, an action which signifies the loss, by O-ke-hée-de, of all his power. The woman now claims that she holds the power of *creation,* and also the power of life and death over them; that she is the father of all the buffaloes, and that she can make them come or stay away, as she pleases.[1]

According to Professor Gerard Troost, of Nashville, Tennessee, the primitive inhabitants of that State were idolaters and probably worshipped the phallus. He says:

[1] Geo. Catlin, *O-kee-pa,* London, 1867, pp. 23 *et seq.*

"I have had the good fortune to obtain, during my investigations, several images, which no doubt must have served for religious purposes; they have all, at least such as were not too much mutilated, some similarity in their position; they are all in a kneeling position, sitting on their heels, and naked. Some of them have their hands around their abdomen; others have their hands on their knees. Two of them, a male and a female, are the largest I have seen, being sixteen inches high; they were found in Smith County, of sandstone, and of rude sculpture. The male seems to be a rude imitation of an ancient Priapus; he is more or less injured by the plough by which he was brought to light, and which has broken a large *membrum generationis virile in erectione*; the marks of the plough are yet visible. The person who ploughed it up mentioned that it possessed this member, but he considered it too indelicate to be preserved. It is not the only instance that this *pars genitalia* has been found."[1]

Bourke mentions a phallic shrine near the Moqui village of Mushangnewy, in Arizona;[2] and according to the Abbé Brasseur de Bourbourg, at Colhuacan, a town on the Gulf of California, phallic symbols were at one time extremely prevalent.

Although, as we have seen, in the early stages of man's evolution, neither the connexion between the coital act and pregnancy, nor the part played by the male in the birth of children was apparent, childbirth was looked upon as a divine blessing, and women made

[1] *Transactions of the American Ethnological Society*, Vol. I, p. 361, quoted by E. G. Squier, *The Serpent Symbol*, 1851.

[2] *The Snake Dance of the Moquis of Arizona*, 1884.

every effort to placate and honour their god in the hope that he would bless them with fertility. To this end, images and representations of the phallus were prominently displayed wherever the people gathered to worship their gods. In other instances, the act of coitus itself was pictured in carving or sculpture. Not alone in the temples and churches were these phallic objects to be found. They were placed in all parts of the villages, even in the huts of the inhabitants, or carried about upon their persons. In Java, says Hartland, at one time an ithyphallic deity was worshipped by the Ulisiwa tribe. The god was represented by a man-sized idol.[1] According to the same authority, phallic idols made of clay and embellished with feathers, were (in 1917) still employed as fetishes by the Bayanzi tribe inhabiting the eastern bank of the Knilm river, Congo Free State.[2] The ancient Peruvians worshipped their gods in the form of stones.[3] So, too, to this day do the aborigines in the Fiji Islands, presenting food to the gods, who are supposed to reside in the sacred stones.[4] The Aztec fertility god Xopancale was represented by a pillar. In the Mexican town of Pánuco, says Garcilaso de la Vega (*Histoire de los Incas,* Chapter VI), the temples and public squares contained not only representations of the genitalia, but *bas-reliefs* of men and women in the act of sexual congress;[5] and at Tlascala, the coital act was venerated under the phallic symbol representing jointly the male and female genital organs. In Yucatan, in Laguna de Terminos, Grijalva came across representations of " men committing acts of indescrib-

[1] See article on " Phallicism," *Encyclopædia of Religion and Ethics,* 1917.
[2] *Ibid.*
[3] Skinner, *Present State of Peru,* p. 259.
[4] Lord Avebury, *Origin of Civilization,* Longmans, Green & Co., London, 1911.
[5] H. H. Bancroft, *op. cit*

By courtesy of The Wellcome Historical Medical Museum.]

ANCIENT PERUVIAN PHALLIC POTS.

In the Collection of The Wellcome Historical Medical Museum, London.

[*Face page* 122.

able beastliness."[1] Similarly, says Stephens, "in Yucatan the ornaments upon the external cornice of several large buildings actually consisted of *membra conjuncta in coitu*, too plainly sculptured to be misunderstood."[2] A feature of every New Hebridean village, says the author of *Untrodden Fields of Anthropology*, is what is termed the *Tam-tam*. It consists of the trunk of a large tree, carved in the image of a human body, bearing an enormous member. The trunk is hollowed, and on being beaten with a heavy stick, emits a drum-like sound. In Ceylon the Tamil venerates the phallus, which the women look upon as the emblem of life.[3]

Among the people of Mowat it is customary for the victor in battle to wear upon his person the sexual member of his opponent, as a means of increasing virility and strength.[4] Dulaure tells us that the natives of Hayti (since called St. Domingo) were devout phallic worshippers.

Phallic worship is particularly pronounced in the African State of Dahomey. Richard Burton gives a most interesting account of his observations in that country. He writes:

> "Amongst all barbarians whose primal want is progeny,[5] we observe a greater or a less development of the phallic worship. In Dahomey it is uncomfortably prominent; every street from Whydah to the capital is adorned with the symbol, and the old ones are not removed. The Dahoman

[1] *Ibid.*, Vol. III, p. 505.
[2] H. H. Bancroft, *op. cit.*
[3] Dr. Jacobus X——, *Untrodden Fields of Anthropology*, Paris, 1898, Vol. I, p. 93.
[4] E. Crawley, *The Mystic Rose*, Macmillan, 1902, Vol. I, p. 140.
[5] I believe that here Burton is in error in attributing phallic worship to the desire for progeny. I have gone at some length into my reasons for disagreeing with this popular theory in another place (see pp. 46-7).

> Priapus is a clay figure of any size between a giant and a pigmy, crouched upon the ground as if contemplating its own attributes. The head is sometimes a wooden block rudely carved, more often dried mud, and the eyes and teeth are supplied by cowries. A huge penis, like the section of a broomstick, rudely carved as the Japanese articles which I have lately been permitted to inspect, projects horizontally from the middle. I could have carried off a donkey's load had I been aware of the rapidly rising value of phallic specimens amongst the collectors of Europe. The Tree of Life is anointed with palm-oil, which drips into a pot or a shard placed below it, and the would-be mother of children prays that the great god Legba will make her fertile. Female Legbas are rare, about one to a dozen males. They are, if possible, more hideous and gorilla-like than those of the other sex; their breasts resemble the halves of German sausages, and the external labia, which are adored by being anointed with oil, are painfully developed. There is another phallic god named Bo, the guardian of warriors and the protector of markets."[1]

According to the Abbé B. de Bourbourg, the Alligewas, the Algonquins, the Iroquois, and the Mandans were all phallic worshippers. In Nicaragua and in Costa Rica, says Bancroft, idols with huge erect phalli have been found. Similarly, though not so universally, the female genitalia have been worshipped. In New Holland, Australia, the aborigines, during their spring festival, shout and sing, as they dance around a pit which is " so dug and decorated with bushes as to repre-

[1] Richard F. Burton, *Memoirs of the Anthropological Society of London*, 1865, Vol. I, article X, p. 320.

sent the private parts of a female: as they dance they carry the spear before them to simulate priapus; every gesture is obscene."[1]

In tribes where no ideas of modesty such as are current in civilized society have arisen, there is no concept of obscenity in connexion with exposure of the genital organs or even with the performance of the sex act itself. Any taboo is concerned not with the *sight* of the reproductive parts, but with the touching of them by unauthorized persons. Thus during the shaving or depilation of the male sex organs of the Pamil coolies of Malabar, it is customary for the barber "to insert the penis into a hollow piece of bamboo, which he holds and uses as a handle; he is not allowed to touch the sacred organ."[2]

According to Cook, coitus was performed publicly. Thus:

> "A young man, near six feet high, performed the rites of Venus with a little girl about eleven or twelve years of age, before several of our people, and a great number of the natives, without the least sense of its being indecent or improper, but, as appeared, in perfect conformity to the custom of the place. Among the spectators were several women of superior rank, particularly Oberea, who may properly be said to have assisted at the ceremony, for they gave instructions to the girl how to perform her part, which, young as she was, she did not seem much to stand in need of."[3]

At religious festivals, fertility rites, and on other

[1] *Transactions of the Ethnological Society of London*, Vol. III (New Series), 1865, p. 230.
[2] *Untrodden Fields of Anthropology*, Vol. II, p. 364.
[3] Hawkesworth's *Voyages*, London, 1773. Vol. II, p. 128.

specific occasions, every particle of restraint is thrown aside, the celebrations usually ending in orgies of debauchery, licentiousness, and promiscuity. In Yucatan, says Bancroft, at the annual festival held in honour of the three goddesses, Xochiquetzal, Xochitecatl, and Tlazolteotl, "prostitutes and young men addicted to sodomy were allowed to solicit in the public streets."[1] Bacchanalian orgies and promiscuity often accompany the dances of the Pueblo Indians. According to Kendall, the annual feast of the Keres is celebrated near a cave which, at night, is in a state of inky blackness. Into this cave, after the coming of darkness, adults of both sexes repair.[2] Although the Indians on the Shingu river, Brazil, are usually almost or completely nude, when engaged in dancing they wear clothing, upon the outside of which they wear artificial phalli of exaggerated size.[3]

Phallic figures and images, including the most shameless representations of the male and female genitalia, have been found in almost every part of the world. The inhabitants of the Marianne Islands carry a phallus, named Tinas, in procession at their religious festivals. In Yucatan, according to Stephens, phallic pillars are to be seen in front of the temples. At the ruins called "Cassa del Gobernador," he tells us that

> "near the centre of the platform, at a distance of eighty feet from the foot of the steps, is a square enclosure consisting of two layers of stones, in which stands, in an oblong position, as if falling, or perhaps as if an effort had been made to throw it down, a large round stone, measuring eight feet

[1] H. H. Bancroft, *op. cit.*
[2] *Ibid*
[3] Sumner, *op. cit.*

above the ground and five feet in diameter. This stone is striking for its uncouth and irregular proportions, and wants conformity with the regularity and symmetry of all around. From its conspicuous position, it doubtless had some important use, and in connexion with other monuments found at this place induces the belief that it was connected with the ceremonial rites of ancient worship known to have existed among all Eastern nations."[1]

Bancroft tells us that "on Zapatero Island, around Lake Nicaragua, and in Costa Rica, a number of idols have been found of which the disproportionately large *membrum generationis virile in erectione* was the most prominent feature."[2] In Java the phallus and the female pudenda are both worshipped.[3] At the time of Cortez, said one of his companions, "in certain countries, and particularly at Panuco, they adore the phallus, and it is preserved in the temples." In Hayti, says Artaud, phalli have been found; also in Peru; and at Tlascala both male and female genitals are objects of worship.[4]

According to Johnston, "probably nowhere is the phallus so openly and universally worshipped as about Stanley Pool. In the forests there are strange temples of thatch and wood containing the phallic symbol. This worship is, as far as I know, conducted without any really obscene ceremonies, and is a subject of simple reverence in the natives' eyes."[5]

[1] J. L. Stephens, *Incidents of Travel in Yucatan*, London, 1843, Vol. I, p. 181.
[2] H. H. Bancroft, *op. cit.*, Vol. III, p. 506.
[3] Thomas Stamford Raffles, *The History of Java*, 1817.
[4] H. M. Westropp, *Ancient Symbol Worship*, second edition, New York, 1875, p. 28.
[5] H. H. Johnston, *Journal of the Anthropological Institute*, 1884, Vol. XIII, p. 473.

Even to-day phallic worship is predominant among the faiths of primitive and savage races. There are signs of the phallicism inherent in the religion of the Maoris in the manner of decorating the rafters of their sacred houses with representations of the male and female genitalia. The reason for this practice, according to Mrs. Rout, is that "the reproductive organs are considered by the Maoris to be the ribs of the Human House—in other words, that the human race is carried and supported on the reproductive organs just as a house is carried and supported by the rafters."[1]

In Western Africa there are many indications of phallicism, and phallic statues and objects are used in much the same way that priapi were employed in ancient Rome, Egypt and Japan. W. B. Seabrook mentions seeing such symbols near a stockade: "at the right of the entrance stood a brave little wooden man with an enormous phallus painted red, and at its left a little wooden woman with an equally emphasized vagina."[2]

II

The Place of Initiatory Rites in Phallicism

Staniland Wake has drawn attention to the significance of the arrival of puberty in relation to the generative act. This significance is exemplified in the religious rites peculiar to the coming of puberty in both sexes.

There are grounds for assuming that the various forms of mutilation practised upon the male and female genitals were, in some instances, induced as a form of

[1] *Maori Symbolism*, p. 205.
[2] *Jungle Ways*, Harrap, 1931, p. 54.

sacrifice calculated to appease or solace the god of the tribe. It is true that in certain tribes such mutilations existed as forms of punishment,[1] independent of and contemporaneous with their use as a sacrificial rite. Punishment of offenders and enemies and sacrifice have always been co-existent in primitive sociology. In any society wherein the religious modes demanded sacrifice on the part of the individual in addition to and independent of total sacrifice in the shape of the execution of animals and selected humans, the mutilation of the genitals appealed to the people as an eminently satisfactory means of offering a part of the body which would be most appreciated by the deity. Trusen, in his examination of the origin of circumcision, avers that in rabbinical writings there is a clear indication that "the same effect is ascribed to the blood of circumcision as to the blood of sacrifice."[2] The rite of circumcision, in its inception at any rate, may be looked upon as an offering by the male worshipper of a part of his most prized possession, the phallus. In this respect it signified unequivocably his worship of the phallus itself. The transforming of the practice into a religious rite commanded by the god of the Israelites, as stated in Genesis, was merely an attempt, on the part of the theologians, to disguise phallicism under another name or to subvert its true implication.

Although the often suggested hygienic origin of circumcision seems to be based upon the most dubious evidence, it is possible that in certain circumstances, particularly in cases of phimosis, the presence of the

[1] For a detailed examination of the relation of castration to punishment see my work, *The History of Torture Throughout the Ages*, Werner Laurie, 1940.

[2] Quoted by Felix Bryk in *Circumcision in Man and Woman*, translated by David Berger, American Ethnological Press, New York, 1934, p. 111.

foreskin, through its interference with erection and coition, may have led to its extirpation. It is no doubt to some such cases that Strabo refers when he says " its object was to take from the symbol of Osiris (the phallus) the pretended obstacle to fecundity; an obstacle which bore the seal of Typhon, 'whose nature,' says Plutarch, 'is made up of all that hinders, opposes, and causes obstruction.' "

There is, too, the possibility that the patriarchate of the Jewish religion had something to do with the origin and practice of circumcision, an explanation which Hannay seems to have considered, for he says " the Jewish Nabi's religion was a strongly right-handed cult, worshipping only the male emblem; . . . while surrounding nations emasculated their priests or made them wear women's dress, so as to imitate the double sex of the creator, just as is done at the present day by making the priests of Rome wear a woman's 'frock', after taking their vows of celibacy."[1]

There is one other conceivable explanation for the origin of circumcision which, so far as I am aware, seems to have been entirely overlooked. In primitive society putrefaction of any kind was indicative of the fact that the destructive or evil element in nature was in active operation. As Payne Knight has pointed out,[2] the same kind of superstition which turned so many operations of nature into objects of devotion, consecrated any process of putrefaction to the personification of the destroying power. While the destructive element was avoided, it was at the same time respected, and worshipped; the more so as it was recognized to be an essential opposing element in the existent cos-

[1] J. B. Hannay, *op. cit.*, p. 220.
[2] R. Payne Knight, *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, 1818.

mogony (see p. 49). Thus the sun was supposed to be both generative and destructive, and was therefore worshipped under complementary names, signifying its two opposed attributes, e.g. Apollo and Dionysus. In view of this, it would appear as a not unreasonable hypothesis that the rite of circumcision may, in some cases, if not in all, originally have evolved as a form of sacrifice to the destructive principle. The tendency to putrefaction occurring through the presence of smegma under the prepuce, could not fail to be observed, and would inevitably, from the offensive odour given off, be associated with the influence of the destructive principle or element.

The phallic nature of the rite is further evidenced in the custom, mentioned by Palacio, which is in vogue at Cezori, in Honduras, of offering blood secured from circumcised boys to the stone idol Icelaca.[1] In Nicaragua it is customary to regard maize which has been sprinkled with genital blood as "sacred food."[2]

In connexion with girls, the puberty rites which are analogous to circumcision and other mutilations of the male genitals, have similarly a phallic origin. Winwood Reade, referring to these female initiatory procedures, says that the ceremonies were carried out in strict secrecy, but through the admissions made by one of the natives in his employ, he came to the conclusion that "these rites, like those of the Bona Dea, are essentially of a phallic nature."[3]

Burton contends that the fact that in most cases where male circumcision is practised there is an analogous female rite suggests the reason for such mutilations of the female genitals.

[1] H. H. Bancroft, *op. cit.*
[2] *Ibid.*
[3] *Savage Africa*, 1863, p. 246.

> "Almost all the world over, where man is circumcised, the woman is subjected either, as in Egypt, to mutilation of the clitoris, performed in early infancy, when that part is prominent, or as in the Somal and the Upper Nilotic tribes, described by M. Werne, to mutilation combined with excision of the nymphæ and fibulation, the wounded surfaces being roughly stitched together. The reason of such mutilation is evident. Removal of the prepuce blunts the sensitiveness of the glans penis, and protracts the art of Venus, which Africans and Asiatics ever strive, even by charms and medicines, to lengthen."

Were the clitoris not reduced to a similar condition, it is further affirmed, too frequent occurrence of the venereal orgasm would injure the health of the woman.[1]

[1] Richard F. Burton, *Memoirs of the Anthropological Society of London*, Vol. I, 1865.

CHAPTER VIII

PHALLICISM IN THE BIBLE

I

Yahweh and Contemporary Phallic Gods

THE Old Testament furnishes abundant evidence respecting the extent of phallic worship among the Israelites, the Phœnicians, the Canaanites, the Assyrians and other pagan races. Joshua told the Israelites that their fathers worshipped other gods.[1] Abraham seems to have deserted a rival god for the worship of Yahweh,[2] and forthwith we find him attempting to introduce the rites connected with the adoration of his old deity, in other words he continued to worship the phallic principles under the name of Yahweh instead of Baal, erecting pillars,[3] and making human sacrifices.[4] Others besides Abraham adopted these tactics, introducing various pagan rites to the Israelites. There were thus many gods worshipped by the Hebrews. Of the truth of this there are indications in the denunciations of Jeremiah: "According to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense to Baal."

[1] Joshua xxiv. 2.
[2] Joshua xxiv. 3.
[3] Genesis xxi. 33.
[4] Leviticus xxvii. 28-29.

To Baal-Peor,[1] the phallic God of the Moabites and Midianites, human sacrifices were offered, and the priests who superintended these sacrificial rites indulged in cannibalistic orgies. Baal, says Inman, means "My Lord the opener," and Peor signifies "the opening of the maiden's hymen."[2] Thus Baal-Peor claimed from man the sacrifice of circumcision and from woman the sacrifice of her maidenhead.

The Hebrews considered this god to be no other than Priapus himself, and in secret they vied with their pagan contemporaries in worshipping him. The name Baal-Peor, says Iarchi, was given to the god because his followers "distended their posteriors before him and offered to him the deposit"; while the female worshippers of the idol uncovered the *mons veneris* before it. In Syria, says St. Jerome, the image of Baal-Peor had a phallus protruding from its mouth. Referring to this same deity, Lewis says:

> "The constant tradition among the ancient and modern Hebrews was that this idol was an obscene deity, whose figure, and the manner of worshipping it, was filthy and abominable. This opinion is supposed to be founded upon the words of the prophet Hosea ('They went to Baal-Peor, and separated themselves unto that shame; and their abominations were according as they loved'): from whence they collect, that this god was served by an obscene act, which required his worshippers to be uncovered before him. The adoration, says Maimonides, made to this idol called Pehor, consisted of discovering the secret parts before it. The law therefore commanded the priests to wear

[1] Also called Baal-Phegor, Baal-Pehor and Beel-Phegor.
[2] Thomas Inman, *Ancient Faiths*, 1868, Vol. I, p. 325.

drawers when they sacrificed, and forbade them to get up to the altar by steps, lest their nakedness should happen to be uncovered."[1]

There is further indication of the phallic nature of the whole religious system of the Jews in the reference to the different earths which composed the body of the androgynous Adam. From the revelations of the Rabbi Acha (*Gemara Sanhedrim,* Chapter XXX) there are grounds for the supposition that the Jews were not unacquainted with the mysteries of Eleusis.

Yahweh, the god of the Hebrews, was himself a phallic deity, the rite of circumcision in itself indicating his real nature. In Exodus we read how Zipporah cast at the feet of the angry Yahweh the bloody foreskin of her son as a form of appeasement. Like Baal-Peor, Yahweh was referred to as "the opener," thus: "And God remembered Rachel, and God hearkened to her, and opened her womb." The frequency with which Yahweh was represented in the form of a bull, and commonly referred to as the "Bull of Israel" is another indication of his phallic origin.

The worship of Ashtoreth, the Phœnician and Sidonian goddess of fertility and queen of the heavens, was similarly characterized by phallic rites and sexual orgies. Higgins suggests that the continual denunciation, by Jeremiah and others, of any such worship, reveals the determination of the Israelites to conceal this doctrine.[2] From this attitude it seems obvious that the Jews, like the Persians, and certain Hindu sects, acknowledged and worshipped publicly, whatever they did in private, the male principle, or at any rate the androgynous (male-predominating) concept only.

[1] Thomas Lewis, *Origines Hebrææ,* 1734. Book V, Chap. 15, p. 71
[2] Godfrey Higgins, *Anacalypsis.*

The deification of either the male or the female principle may be affirmed from the abominations of Sodom, the *pitura* of the Syrian Venus, or the worship of Baal-Pehor, as exhibited in the matter of Zimri and Cozbi, recorded in the twenty-fifth chapter of Numbers. It was the practice of idolatry of this kind which constituted a portion of the abominations of the degenerate Israelites and aroused the intense anger of Yahweh. Similarly Ahab made a grove[1] which he placed in the temple of the house of Baal. So, too, did Maachah, mother of Asa, much to that august personage's disgust, for he burnt the idol by the brook Kidron.

II

Phallic Symbolism in the Old Testament

Joshua worshipped a pillar at Shechem; Solomon paid homage to a stone at Gibeon.[2] In fact there was stone or pillar worship everywhere throughout Palestine until Hezekiah began his campaign of destruction.

In the twenty-eighth chapter of Genesis we have the full story of the worship of a pillar by Jacob. Its significance in connexion with the phallic worship of that age is such that I reproduce the account here.

> " And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a

[1] It is evident that this reference (mistranslated grove) was to an idol. Ahab could not make trees. See also 1 Kings xv. 13.

[2] 1 Kings iii. 4.

ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Apropos of Jacob's vision, and of the worship of stones in general, Lewis says:

"The most ancient monuments of idolatry among the Gentiles were consecrated pillars, or columns, which the Hebrews were forbidden to erect, as objects of divine homage and adoration. These were rude stones without the representation of men or any other creatures, and may signify any other work, an altar for instance, set up for sacred purposes, and the exercise of religious rites. The sovereign celestial gods were worshipped in the sun, moon and stars, wherein they were thought to dwell, but the petty deities, the demons, were at first adored in plain simple columns, in which, after a solemn dedication, they were supposed to keep their residence. The practice is conceived to arise from an imitation of Jacob, who took a stone and set it up for a pillar, as a monument of the divine mercy to him, and to preserve the memory of the vision which he had seen. This stone was held in great veneration in future times, and by the Jews removed to Jerusalem; after the destruction of which, by Titus, they were indulged (upon that day when it was taken, which was the only day they were permitted to come together) with great lamentation and expressions of sorrow, to go anoint the stone. From the word Bethel, the place where the pillar was erected, came the word *Baetylia* among the heathen, which signified rude stones, which they worshipped, either as symbols of divinity, or as true gods animated by some heavenly power."[1]

It will be noted that Lewis, in common with many other authorities, stresses the point that the laws of Yahweh denounced the worship of pillars. It is per-

[1] Thomas Lewis, *op. cit.*, Book V, Chap. 4, p. 24.

haps to be expected that the very fact of Moses forbidding the erection of fresh pillars and ordering the destruction of existing ones, should have been taken as an indication that phallic worship, in so far as concerned its expression in the worship of stones, was virtually extinct. This, however, was by no means the case. The cult of Yahweh, as I have already shown, was itself phallic. What Moses was inveighing against was the worship of pillars representing *alien or rival deities*.[1] It was not that Yahweh objected to being symbolized and worshipped in the form of a stone himself. There is evidence that before any general condemnation of pillar-worship was voiced by Moses, it had been customary for God to appear to his people in the form of a pillar or an upright stone or statue. Thus we read in Exodus:

> "And it came to pass, as Moses entered the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent-door."

Yahweh was everywhere represented by images which were man-like in outline. They were of various sizes, ranging from statues many times the height of man himself to small idols which could be exhibited in dwelling-houses. There were, too, miniature affairs

[1] This is plainly indicated in the passage in chapter xii of Deuteronomy: "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. *Ye shall not do so unto the Lord your God.*" See also Deut. iv. 15-16; Leviticus xxvi. 1.

capable of being attached to one's person or carried in one's pocket. All these images possessed, in comparison with their size, enormous phalli. In many cases, and for obvious reasons, the representations were, as Lewis remarks, more or less symbolical, usually in the form of an upright post or statue, hence the reference to them in the scriptures as "pillars." It does not, however, follow that in every instance where the word "pillar" is used in the Old Testament, a literal interpretation is justifiable. The translators of the original script, in accordance with the general principle adopted, had no compunction in taking gross liberties with the text, and there is evidence that, in many cases, these "pillars" were phallic statues of a type which could leave no one in the slightest doubt as to their character and significance.

An examination of the sculpture of the Hebrews, as well as of other races, reveals the existence of great variations in the extent of the phallic character of the many representations of the deities which were exhibited. In some instances no attempt was made to delineate with any pretensions to exactitude the accepted appearance of the particular god in question. A rough outline was considered sufficient; the inevitable sexual appendage did the rest. Gradually, with the extension of symbolism, even this was left to the imagination. Thus it came about that an upright post or stone of any description was symbolical of the deity or even of the phallus.

The word stone or rock, as used in the Old Testament, was a mode of referring to Yahweh. The indications are as numerous as they are decisive.

> "Of the rock that begat thee thou art unmindful." (Deut. xxxii. 18.)

"Where are their gods, their rock in whom they trusted." (Deut. xxxii. 37.)

"And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord." (Joshua xxiv. 26.)

"For who is God, save the Lord? and who is a rock, save our God?" (2 Samuel xxii. 32.)

"The Lord is my Rock." (Psalm xviii. 2.)

"To shew that the Lord is upright: he is my rock." (Psalm xcii. 15.)

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." (Psalm xcv. 1.)

In view of the fact that, owing to this growing symbolism, it was difficult, if not impossible, to distinguish between the idols erected by the worshippers of Yahweh and those erected by the devotees of pagan deities, it is to be expected that there was much confusion. Indeed, there are indications, as in the book of Hosea,[1] that on occasion the Hebrews failed to differentiate between their tribal god Yahweh and the pagan deity Baal. There is, too, the fact that owing to the attractiveness exercised by the forbidden, the pagan deities, notably Baal and Ashtoreth, secured a good deal of surreptitious worship. Thus Solomon worshipped Baal,[2] Chemosh and Molech, sacrificing to the lot of them.

It is to be noted that, in accordance with the beliefs

[1] Hosea ii. 16.

[2] The deity referred to in the Bible as Baal was the god of the Hamites and Ethiopians, and a contemporary of Yahweh. Baal was merely one of the names this god was known by. In Egypt he was referred to as Osiris and Iswara; in Syria as Moloch and Adonis; in Rome as Hercules; in India, first as Mahadeva and later as Siva; in Greece as Dionysus.

of the day, the pillar, rock or stone, whether it reached the elaboration of an actual statue replete with all the attributes which anthropomorphism granted to the reigning deity, or remained nothing more than a mere upright stone, a gibbous rock, or a wooden pillar, became a living entity. Each worshipper conceived that the deity actually lived in the image or emblem, which possessed the power of hearing what was said, of seeing what took place, and even, on occasion, of speaking to the worshippers. In other words, the image, graven or otherwise, possessed all the powers and faculties attributed to the particular god whose representative it was thought to be. Thus we read in Joshua:

> "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God."

It was but natural that the adoration for the male phallus should be extended to its visible appendages. Apropos of which Inman says:

> "If the organ was reverenced at all, everything connected with it would receive attention. Its condition would be considered as a gauge of the amount of favour in which the individual was held by the Almighty, and everything which seemed to increase its prosperity would receive honour, esteem and reverence."[1]

One of the prevailing biological theories of the time was that the right testicle contained seed capable of producing males and the left testicle contained seed which would produce females. The Assyrians named

[1] Thomas Inman, *loc. cit.*, Vol. I, p. 80*n*.

the penis Asher,[1] the right testicle Anu and the left Hoa, forming the male triad, Asher-Anu-Hoa. There is an indication of this belief among the Hebrews in the name given by Rachel to her son. With her dying breath she called the boy Ben-oni, signifying " son of Oni or son of the right testicle "; but Jacob renamed him Benjamin (son of my right side).

As the upright stone or pillar was symbolical of the male god of the Hebrews as well as of the male gods of the pagans, and coincidentally of the male fructifying principle in nature, so was a fissure, an oval, or an opening which was in any way reminiscent of the vulva, symbolical of pagan goddesses and of the female principle. It is noteworthy, however, that there was in existence no goddess to correspond with, or as a consort for, the god of Israel. Invariably is the Hebrew deity referred to as a male. But if no goddess was acknowledged there was recognized surreptitiously, at any rate, a female reproductive force, referred to in the Bible as *asherah*. The fact that the term has been deliberately mistranslated " grove," thus giving the idea of a plantation or bunch of trees, merely serves, in accordance with the object of those responsible for the preparation of the English Bible, to camouflage the phallicism which riddled the Hebrew religion. Asherah (the vulva) was the female consort of Asher (the phallus).

It is hardly likely that the people would be condemned for planting trees, yet this very practice, if " grove " is to be accepted as a synonym for trees, came in for severe condemnation, thus: " And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves." Here the reference to the female consort of the pagan

[1] Inman is of opinion that Asher was the same as Mahadeva in the Hindu Pantheon; i.e. the phallus.

god is evident.[1] And in another passage there is a reference to the setting up of groves "under every green tree,"[2] a plain indication that the word "groves" cannot refer to trees.

It is contended that, in many mythologies, the ark was a symbol for the womb of the female, and that the Biblical story of the ark is essentially a phallic one. In the ark was a phallus, to which, daily, Noah prayed. Gregory, in referring to Noah praying before the body of Adam, seems to think that Adam was the primitive phallus, the procreator of the human race. He says that, according to St. Ephrem and other authorities, Adam was commanded by God (and left the same in charge to his posterity) that his dead body should be kept above ground "till a fulness of time should come to commit it to the middle of the earth." The embalmed body was eventually delivered by Lamech into the care of Noah, who appointed the middle of the ark as the place of prayer, and made it as holy as he could by the presence of Adam's body.[3]

The argo of the Greeks, Sellon points out, the Cybium of Egypt, and the *argha* (or yoni) of India, were all represented by a cup or boat—Osiris of Egypt standing in a boat; Noah in his ark, or *argha*; and Iswarra, "lord of the boat-shaped vessel" rising from the yoni, have all possibly one common origin, viz. the Lingam and Yoni in mysterious conjunction. And, asserts the same authority, "there would also now appear good ground for believing that the ark of the covenant, held so sacred

[1] See also 1 Kings xiv. 23; 1 Kings xiv. 15.

[2] The passage reads: "And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree." (2 Kings xvii. 9-10.)

[3] John Gregory, *Notes and Observations upon Some Passages of Scripture*, 1650, p. 121.

by the Jews, contained nothing more or less than a phallus, the ark being the type of the *argha* or Yoni."[1]

Staniland Wake has drawn attention to the significance of the legend of Noah's Ark as it is given in the Scriptures. The absurdity so apparent in the story, commonly interpreted as referring to the entrance into the ark of a male and a female of every sort, is avoided if a phallic interpretation be given to the text. The ark then becomes the "*argha* of Hindu mythology, the Yoni of Parvati, which, like the moon in Zoroastrian teaching, carried in itself the 'germs of all things.' The incomprehensibility of the story vanishes. The Elohim 'created' the heavens and the earth, and on its destruction the seeds of all things were preserved in the ark to again cover the earth"[2] (cf. p. 201).

Most of the ancient races appear to have had an ark or *argha,* which was used to conceal or protect the phallus or its representative. Oliver says:

> "After the deluge the Sun and Noah were worshipped in conjunction with the Moon and the Ark, which latter represented the female principle, and was acknowledged in different nations under various appellations of Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Ceridwen, Frea, etc., while the fumen or male principle assumed the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Brahma, Odin, etc., which by degrees introduced the abominations of phallic worship."[3]

Tacitus states that the *Suevi,* one of the oldest and most powerful German nations, worshipped Isis in the form of a ship. The Chaldeans insisted that the earth

[1] Edward Sellon, article "On the Phallic Worship of India" in *Memoirs of the Anthropological Society,* Vol. I, London, 1865.
[2] C. Staniland Wake, *Serpent Worship and Other Essays,* 1888, p. 69.
[3] George Oliver, *The History of Initiation,* 1829.

was shaped and hollowed like an immense boat. According to Strabo, an *umbilicus* of white marble, carefully wrapped in cloth, was kept in a temple at Delhi. By Greek mythologists, the mystical boat was called the cup of the sun, in which, it was claimed, Hercules, the son of Jupiter, sailed the ocean. The Greeks, by whom the notion of an *avatára,* or descent of a god in human form, had not been generally recognized, considered those as the sons, whom the Hindus envision as incarnate rays or portions of their several deities. Jupiter was the Iswara of the Hindus, and the Osiris of the Egyptians; and Hercules was an *avatára* of the same divinity, who is figured among the ruins of Luxorein, in a boat, which eighteen men bear upon their shoulders.[1]

In further reference to the *argha,* Lieutenant Wilford says that the Hindus consider it to be an emblem of the earth, and of the mysterious Yoni. It signifies a vessel, cup or dish, in which fruits and flowers are offered to the deities, and ought to be in the shape of a boat; though we may see many that are oval, circular or square. A rim round the *argha* represents the Yoni, and the navel of Vishnu is commonly denoted by a convexity in the centre, while the contents of the vessel are symbols of the Lingam.

> "This *argha,* as a type of the *adhara-sakti,* or *power of conception,* excited and vivified by the Lingam, or phallus, I cannot but suppose to be one and the same with the ship Argo, which was built, according to Orpheus, by Juno and Pallas, and according to Apollonius, by Pallas and Argus, at the instance of Juno."[2]

[1] Lt. Francis Wilford, *Asiatic Researches,* 1799, Vol. III, p. 363.
[2] *Asiatic Researches,* 1799 and 1805, Vols. III and VIII.

It is significant that the ark constructed by Noah sailed the waters for a period equal to that of woman's gestation, to wit, 284 days. At the end of this period "life issued from the ark."[1]

The moon and egg were both symbols of the ark from which they issued when they became parents of a new race. The ark of Noah, as a lunette, symbolized the female principle, with a Lingam, or male principle, for a mast. According to a legend of the Brahmans, it was in this form that the two principles of generation were preserved on the occasion of the universal deluge.[2] In some instances, instead of a mast, a man standing upright in the boat or ark, symbolized the male principle in nature.

At the Dionysia of ancient Greece, an ark or boat, decorated with phallic symbols, such as priapi, the navel of the great mother, ripe pomegranates, *et al.*, was carried through the streets.[3]

III

The Phallic Oath

The persistent practice of the Bible translators of disguising sexual references and phallic indications by the employment of euphemisms or harmless terms is again illustrated in the deliberate use of the word "thigh" for the penis. It was the universal custom for anyone making a vow to place his hand upon either his own sexual member or upon that of the other person concerned. Than the penis, the representative of Yah-

[1] J. B. Hannay, *The Rise, Decline, and Fall of the Roman Religion*, 1925, p. 37.
[2] Oliver, *op. cit.*
[3] J. B. Hannay, *op. cit.*

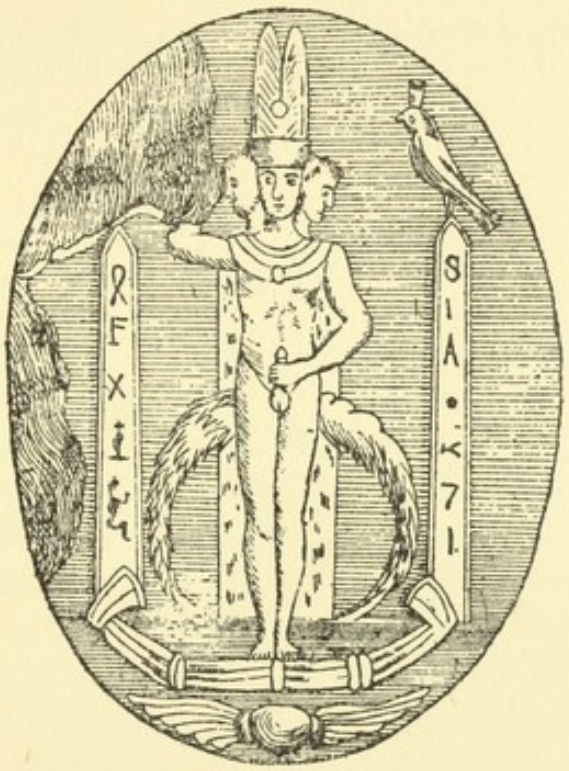
weh, no higher testimony could be given or asked. Thus when Abraham asked his servant to swear to him, he said: "Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of earth" (Genesis xxiv. 2). Another instance is concerned with the death of Jacob: "And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him, if now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me" (Genesis xlvii. 29). And in Lamentations we read: "We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread." God himself reviles Pharaoh for breaking the covenant when "he had given his hand" (Ezekiel xvii. 18); and when Solomon was made king of Israel "all the princes, and the mighty men, and all the sons likewise of King David, *submitted themselves unto* Solomon the king" (1 Chronicles xxix. 24). Here the words "submitted themselves unto Solomon" represent a deliberately euphemized rendering of the Hebrew text: the translation should read "gave the hand under Solomon."

Commenting upon the phallic oath and the references to it in Genesis, the *Encyclopædia Biblica* (Vol. III, col. 3453) says:

> "With regard to the practice of putting the hand under another's thigh, it seems plain that it grew out of the special sacredness attaching to the generative organ; fruitfulness being of specially divine origin, the organ of it in man could by the primitive Semites be taken as symbolizing the Deity."

The ancient Egyptians adopted a somewhat similar practice, the individual taking an oath grasping his own

phallus. This is shown in the accompanying illustration (from Caylus) of Osiris. We have also the account concerning the engagement, by Tyndarus, of the suitors of Helen to avenge her, in which he is said to have compelled them to swear upon a horse's testicles.



OSIRIS TAKING THE PHALLIC OATH

There is a curious old Welsh law relating to rape which indicates that the phallic oath was not unknown in Wales. Disney says, in relation to this law:

> "But if compurgators could not be procured, or (for ought I see) tho' they were; if the woman would do as follows, her oath should convict him. She was to bear in her right hand the relicks of some saint; and, with her left, taking hold of the Man's ——, was to swear, that with that member

> he had violated her chastity. Thus doing she had the law of him."[1]

A similar method of taking the oath persists to this day among the Arabs, the testator placing his hand upon his own sexual organ.

[1] John Disney, *A View of Ancient Laws*, Cambridge, 1729, p. 179.

CHAPTER IX

PHALLICISM IN ANCIENT GREECE AND ROME

I

The Worship of Priapus

GREECE has always been intimately associated with phallicism. Hermes was a name given both to the penis and to Mercury, the phallic god.

The ancient deity, Priapus, was supposed to preside over the reproductive acts of both human and animal life, as well as the fertility of the soil. He was ugly in appearance, and exhibited an abnormality of the genitals. Originally Priapus appears to have been the main god of the Lampsacenians. The temple dedicated to him was the scene of the most remarkable sexual orgies, every form of perversion being practised there. The parent goddess Aphrodite was ashamed of her deformed son, but not so the ladies of Lampsacus. These women were enamoured of Priapus and his abnormal sexuality, which took the shape of an enormous penis.[1] And here was the reason, according to legend, for the introduction and popularity of the Priapic worship. Although the females might view this interloper with favour, not so the males, who were

[1] "Priapus was also called Triphallus (Triphallos), a threefold phallus, an immense phallus, on account of the extraordinary size of his member."—*Priapeia*, Cosmopoli, 1890.

filled with envy and hatred to such an extent that they succeeded in getting Priapus expelled from the island. But the women were not to be so easily balked. In a body, they prayed incessantly to the gods, with the result that a loathsome disease appeared in the city, affecting the male members of the population. Puzzled and alarmed, they hied them to the oracle of Dodona, who expressed a firm conviction that there need be no hope entertained of the disease being banished unless the god Priapus be recalled and given suitable reverence. In something very nearly approaching a panic the male inhabitants obeyed this behest. They made themselves images of the affected parts, and with these images, privately and publicly, they honoured the god in memory of the disease.[1] Priapus came back to Lampsacus in glory. He was made god of the gardens, and secured the worship and adoration of all.

Such is the legend, according to Natalis Comes, concerning the origin of the worship of Priapus: a story strongly resembling that which is presented by the same authority for the origin of the worship of Dionysus in Greece. When Pegasus moved a number of images of this god to Athens, they were received with small reverence. To revenge himself for this slight, Dionysus caused a loathsome disease to affect the male genitals, a malady which baffled every effort of the medicos of the day. As usual in such cases, like the males of Lampsacus in a similar dilemma, they consulted an oracle. The only remedy for the plague, they were informed, was to honour and venerate the angry god. Thus arose the Dionysia, with the processions of worshippers carrying *virilia* (wooden representations of the male member) bound to the *thyrsi*.

[1] John Gregory, *Notes and Observations upon Some Passages of Scripture*, second edition, 1650, p. 43.

CEREMONIAL WORSHIP OF PRIAPUS.
From Montfaucon, *L'Antiquité Expliquee* (Paris, 1719).

[*Face page* 152.

Dr. Rosenbaum, to whom I am indebted for the main points in these accounts, says:

> "Whatever interpretation we may give to these legends of Bacchus and Priapus, this much at any rate may be gathered from them, that affections of the male genitals at the time when they first became prevalent were taken to be the original cause of the introduction of phallic worship."[1]

A similar opinion was advanced by Schaufus (says Rosenbaum) to account for the introduction of venereal disease into Europe from India. Thus:

> "It would seem then that it was the sickness of the male genitals which gave occasion for their consecration and worship; and this is so far not inconsistent with reason, as the external position of the sexual parts in the male make every affection and injury perceptible at once with but little trouble, while the female organs lie in a more concealed situation."[2]

It seems probable that the accepted symbol of excessive virility and sexuality exhibited by Priapus was largely responsible for the extravagantly phallic nature of the worship accorded him, for the orgiastic character of the festivals held in his honour, and for the number and ideography of the images and other symbolical representations which were to be observed in all parts of Greece and Rome.

Davenport is of opinion that the worship of the god

[1] *The Plague of Lust*, Paris, 1901, Vol. I, p. 46. It may be stated here that however interesting this theory may be and however much the fear of venereal infection may have contributed to the worship of Priapus, the origin of phallicism, in any general sense, goes much deeper and was far more universal than this (see Chapter III).

[2] *Ibid.*, Vol I p 37

by the Romans was an introduction from the Egyptians,

> "who under the form of Apis, the sacred Bull, worshipped the generative power of nature; and, as the syllable *pri* or *pre* signifies, in the oriental tongues, *principle*, production, or natural or original source, the word Priapus may be translated *principle of production* or of *fecundation of Apis*."[1]

The images, or Priapi, as they were usually termed, took many forms. In some cases a human head only, attached to an enormous phallus, represented the god; in others, the head surmounted a pedestal, from which protruded an exaggerated *membrum virile*. If provided with arms, the figure held a reaping hook in one hand, while the other hand grasped the huge phallus with which he was embellished. In many instances these phalli were detachable and could be moved at will to heighten the illusion of reality. Aristophanes tells of a long pole, fitted at the top with a *coriaceum virile* pudendum, which was erected in honour of Bacchus. Occasionally the head was that of the god Pan, or it might take the shape of a goat or a faun.

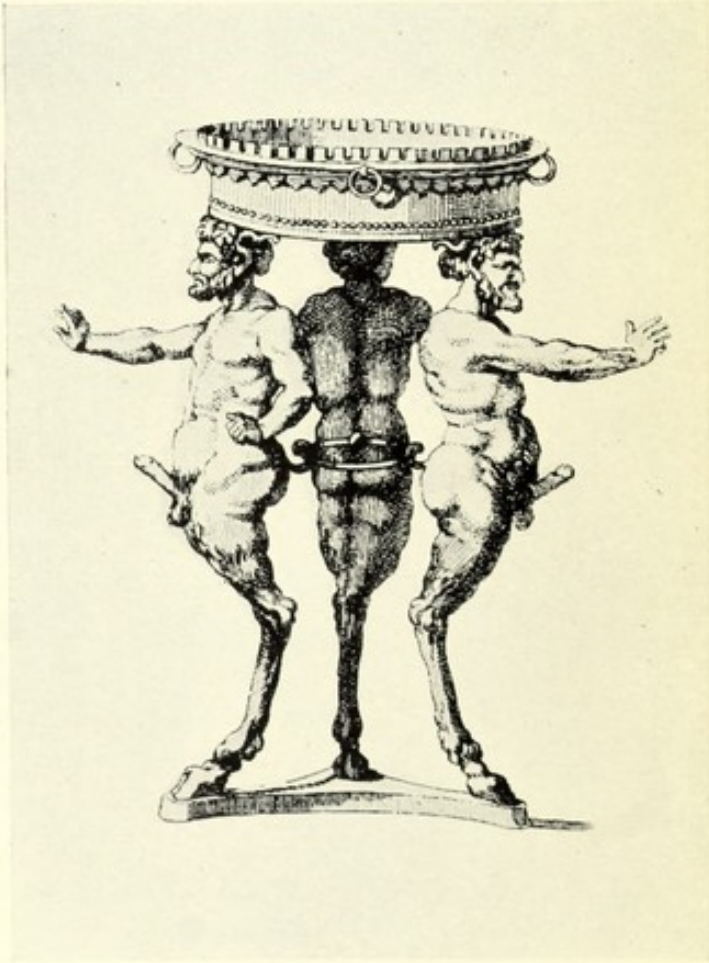
These priapi were to be found everywhere. They were much used for marking boundaries, or in the form of signposts. They were also commonly to be seen in the gardens of Rome, and were supposed to have a beneficent influence upon the fertility of the soil. Usually, in such cases, the image of the god was hewn or chopped out of a living tree.

Smaller priapi, made of wood, ivory, glass, and even gold, were carried about by worshippers. In the houses of the wealthy, elaborately carved, costly drinking vessels, and vases shaped like the male sexual member,

[1] John Davenport, *Remarks on the Symbols of the Reproductive Powers*, 1869.

TYPICAL ANCIENT ROMAN PHALLIC CANDELABRA.

From Maréchal, *Antiquités D'Herculanum* (Paris, 1780).



ANCIENT PHALLIC FRUIT OR CAKE STAND.

From Maréchal, *Antiquités D'Herculanum* (Paris, 1780).

[*Face page* 154.

were to be found. In many cases these phalli were purely and solely representations of the *membrum virile*. In *Priapeia* we read that certain women presented to the god as many phalli, made of willow-wood, as the men whom they had vanquished in a single night. Lucian tells us that "the Greeks erect Priapuses to Bacchus, which are little men made of wood, having their privities of a large dimension."

PRIAPIC DEMON

This figure was "a popular illustration of the broadside ballads of the age of James I and Charles I. It is Priapus reduced to his lowest step of degradation."

From *A Discourse on the Worship of Priapus* (1865)

Goats and asses were regularly sacrificed to Priapus. Ovid, in his *Fastorum*, gives an account of the origin of the sacrifice of the ass.

> "It seems the god was in love with the nymph *Lotis*, who, lying, with the rest of the Rural Deities, in the grass, on a moon-shine night, and being fallen asleep, Priapus by stealth intended to have

deflowered her, but when he was over-near the perpetrating of his villainy, old Silenus, his ass, chanced to bray so rudely and loud that he wakened the nymph and defeated the god of his lewd purpose, debarring him of his desired pleasure, and exposing him to the derision of all the Rural Deities by the mishap. And therefore the heathens sacrifice an ass to Priapus as a reiterated revenge upon that beast for doing him so great a displeasure."

II

The Phallic Gods of the Greeks and Romans

The ancient Romans worshipped certain household gods, or *Lares,* as they were termed. According to Apuleius, these *Lares* were really spirits of the dead, and were supposed to possess the power of protecting those associated with them from evil, and their goods from injury or spoliation.

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gerated size; in other words, they were identical with the phallic emblems erected to Priapus. Festivals were held annually in honour of the god, in various parts of Greece, notably in Athens. They were termed *Hermæa*, and were characterized by phallic rites and sexual excesses similar to those practised at the festivals of Dionysia and of Bacchus in Rome (cf. pp. 162 and 167). Usually Hermes was depicted holding in one hand the caduceus, or rod of life, the phallic symbol which indicates the participator in, as well as the act of coition or reproduction.

The sculpture of ancient Greece, and the medals and coins then in use, provide evidence of the importance attached to phallic worship at that time. In many cases they illustrated the physical act of coitus and its analogues. Payne Knight points out that these medals and coins were issued with the authority of the State, and for this reason they may be taken to provide a true depiction of the ancient religion of Greece.

There is much dispute as to the parentage of Dionysus and likewise as to his birthplace. Some authorities affirm that he was the son of Zeus, others that Ammon was his father. According to Clement of Alexandria, Dionysus was a pathic, although he could and did have heterosexual relations. His partner in vice was Polymnus, whose death Dionysus took so greatly to heart that he cut a phallus out of wood and carried it upon his person in memory of his lover.[1] It was because of this, affirms Lucian, that Dionysus became a phallic god. For the same reason, says Clement of Alexandria, he is often depicted, with naked posteriors, seated upon an upright wooden phallus.

In Rome, Dionysus was worshipped under the name of Bacchus, and the rites were very similar to those

[1] Julius Rosenbaum, *The Plague of Lust*, Paris, 1901.

SACRIFICE TO BACCHUS.
From *Petri Zornii Bibliotheca* (1725).
See text page 159.

ITHYPHALLIC IMAGE.
From the *Collection of Etruscan, Greek and Roman Antiquities in the Cabinet of the Hon. W. Hamilton* (Naples, 1766).

[*Face page* 158.

by the Romans was an introduction from the Egyptians,

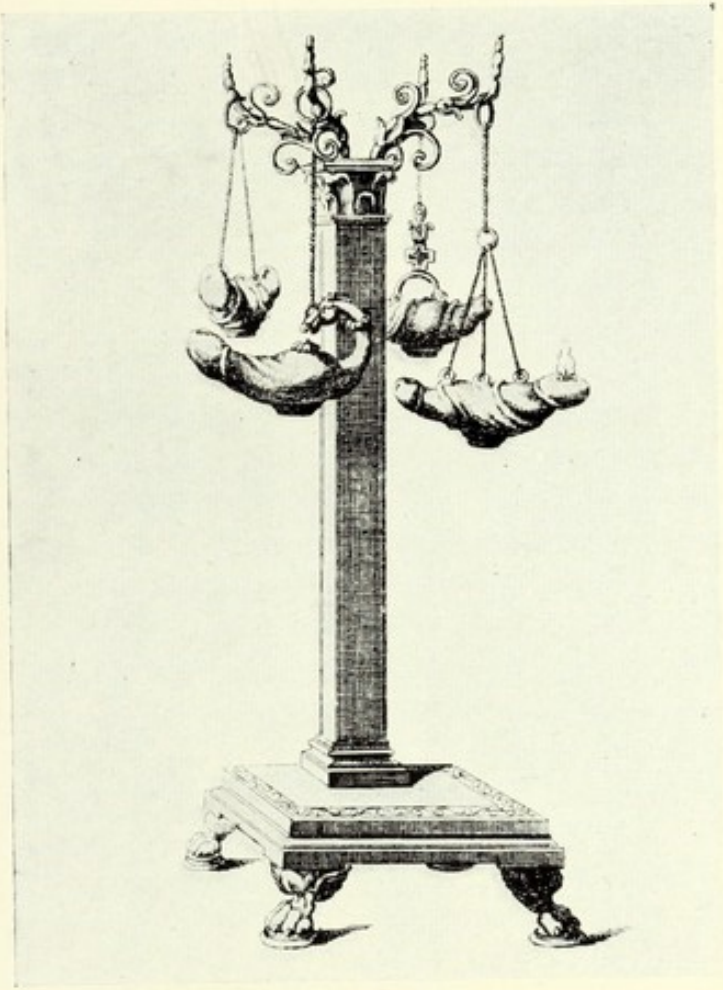
> "who under the form of Apis, the sacred Bull, worshipped the generative power of nature; and, as the syllable *pri* or *pre* signifies, in the oriental tongues, *principle*, production, or natural or original source, the word Priapus may be translated *principle of production* or of *fecundation of Apis*."[1]

The images, or Priapi, as they were usually termed, took many forms. In some cases a human head only, attached to an enormous phallus, represented the god; in others, the head surmounted a pedestal, from which protruded an exaggerated *membrum virile*. If provided with arms, the figure held a reaping hook in one hand, while the other hand grasped the huge phallus with which he was embellished. In many instances these phalli were detachable and could be moved at will to heighten the illusion of reality. Aristophanes tells of a long pole, fitted at the top with a *coriaceum virile* pudendum, which was erected in honour of Bacchus. Occasionally the head was that of the god Pan, or it might take the shape of a goat or a faun.

These priapi were to be found everywhere. They were much used for marking boundaries, or in the form of signposts. They were also commonly to be seen in the gardens of Rome, and were supposed to have a beneficent influence upon the fertility of the soil. Usually, in such cases, the image of the god was hewn or chopped out of a living tree.

Smaller priapi, made of wood, ivory, glass, and even gold, were carried about by worshippers. In the houses of the wealthy, elaborately carved, costly drinking vessels, and vases shaped like the male sexual member,

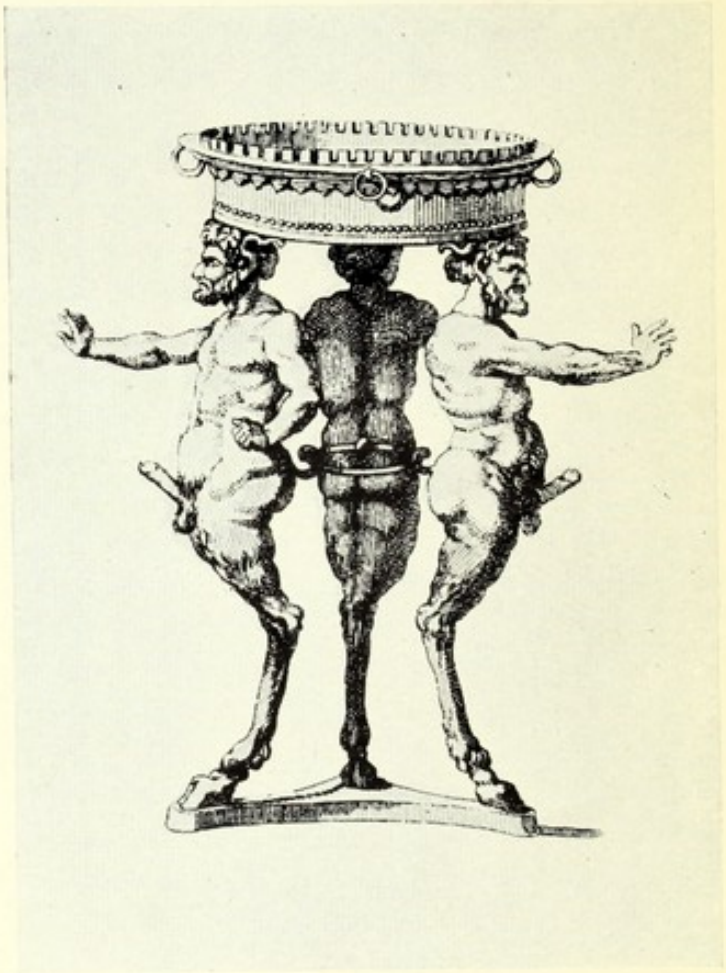
[1] John Davenport, *Remarks on the Symbols of the Reproductive Powers*, 1869.



TYPICAL ANCIENT ROMAN PHALLIC CANDELABRA.

From Maréchal, *Antiquités D'Herculanum* (Paris, 1780).

[*Face page* 154.



ANCIENT PHALLIC FRUIT OR CAKE STAND.

From Maréchal, *Antiquités D'Herculanum* (Paris, 1780).

deflowered her, but when he was over-near the perpetrating of his villainy, old Silenus, his ass, chanced to bray so rudely and loud that he wakened the nymph and defeated the god of his lewd purpose, debarring him of his desired pleasure, and exposing him to the derision of all the Rural Deities by the mishap. And therefore the heathens sacrifice an ass to Priapus as a reiterated revenge upon that beast for doing him so great a displeasure."

II

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practised in Greece. In both countries, the goat and the ivy were sacred to the god, which explains why worshippers often carried blunt spears (*thyrsi*), decorated with ivy and having phallic images at their extremities. In sculpture we often find the god personified as a youth of effeminate appearance and great beauty, accompanied by Pan and a satyr. The accompanying figure by Maffei (see plate XIII) gives an excellent illustration of the manner of worshipping Bacchus. Inman, in describing it, says:

> "We notice the peculiar shape of the altar, the triple pillar arising from it, the ass's head and fictile offerings, the lad offering a pine cone surrounded by leaves, and carrying on his head a basket, in which two phalli are distinctly to be recognized. The deity to whom the sacrifice is offered is Bacchus, as figured by the people of Lampsacus. On his shoulder he bears a *thyrsus*, a wand of virga, terminating in a pine cone, and having two ribbons dangling from it. We see then, that among certain of the ancients, the ass, the pine cone, the basket, and the *thyrsus* were associated with Bacchus, or, the solar deity under the male emblem."[1]

Mutinus was a name given by the Romans to a deity which to all intents and purposes was the same as Priapus of the Greeks. He was the especial favourite of newly-married women, who regularly prayed to his image with a view to being cured of any real or suspected infertility. Many did not stop at praying—they performed ceremonies (so-called) of the most scandalous nature (cf. p. 59).

The temples dedicated to Mutinus and other phallic

[1] Thomas Inman, *Ancient Faiths*, Liverpool, 1868.

gods were decorated with pictorial representations of the phallus and of men and animals engaged in sexual congress. Nor was this practice restricted to the religious tabernacles. Venette says that realistic life-size and nude delineations of various positions in the sex act were painted by the finest artists of Rome upon the walls of the Imperial Banqueting Hall in the famous "Golden Palace" of Nero.

The nymphomaniacal Aphrodite, goddess of love and licentiousness, sprang, according to Clement of Alexandria, from the member of the mutilated Uranus. The goddess Ceres was a personification of the passive productive element pervading the earth, and the wife of Jupiter, who represented the active element in creation. The same goddess was worshipped by the ancient Germans under the name of Hertha, the form and meaning of which still remain in our English word earth.[1]

III

The Phallic Processions and Festivals

There is evidence that phallic processions were customary in many countries, and were of great antiquity. Juvenal mentions secret orgies by torchlight, which, celebrated by the Baptæ, were of such a nature as to weary even Cotytto, the famous Athenian goddess of licentiousness. Aristotle says they were held in many cities in his time.

The festivals, feasts, initiations, and other celebrations were devised by man to give pleasure to the gods. On these occasions the deities were thought to present

[1] R. Payne Knight, *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, 1818.

THE GREEK PHALLIC GODDESS, APHRODITE.
From *Musée Royal de Naples* (Paris, 1836).

[*Face page* 160.

themselves to their worshippers, either spiritually or physically. Possibly at no other time was it deemed possible for god and man to become in closer or more intimate communion. "In all initiations and mysteries," says Proclus, "the gods exhibit themselves under many forms, and with a frequent change of shape; sometimes as light, defined to no particular figure; sometimes in a human form and sometimes in that of some other creature." This conception was paralleled in later centuries by the general belief in virgin birth, in incubi and succubi, and in the Devil and demons of witchcraft. (See Chapter VI.)

The Bacchanalia[1] of the Romans, held in honour of Bacchus, were first celebrated during the night and in secret. They were occasions for orgies of indescribable debauchery and licentiousness. "So secretly were these disgraceful assemblies held," says Gardner, "that for a long time their existence in Rome was unknown, at least to the public authorities."[2] It was not until the year 186 B.C. that the Senate became aware of the true nature of these religious meetings, and instituted proceedings designed to reform or curtail such celebrations. The following account of these secret Bacchanalian festivities, and the events which led up to their prohibition, is given by the historian Titus Livius:

> "The employment decreed to both the consuls was that of making inquiries concerning clandestine meetings. A Greek, of mean condition, came, first, into Eturia, not with one of the many trades which his nation, of all others the most skilful in embellishing the mind and body, has introduced among us, but a low operator in sacrifices, and a

[1] Similar festivals, held in Athens, were termed *Phallica*.
[2] James Gardner, *Faiths of the World*, Vol. I, p. 276.

soothsayer; nor was he to be ranked with those who, publicly professing to give instruction for hire, make use of open rites and ceremonies, to imbue men's minds with religious tenors, but a teacher of secret mysteries. These mysterious rites were, at first, imparted to a few, but afterwards communicated to great numbers, both men and women. To their religious performances were added the pleasures of wine and feasting, to allure the greater number of proselytes. When wine, lascivious discourse, night, and the mingling of sexes, had extinguished every sentiment of modesty, then debaucheries of every kind began to be practised, as every person found at hand that sort of enjoyment to which he was disposed by the passion most prevalent in his nature. Nor were they confined to one species of vice, the promiscuous intercourse of free-born men and of women; but from this store-house of villainy proceeded false witnesses, counterfeit seals, false evidence, and pretended discoveries. In the same place, too, was perpetrated secret murders; so that, in some cases, even the bodies could not be found for burial. Many of their audacious deeds were brought about by treachery, but most of them by force; and this force was concealed by loud shouting, and the noise of drums and cymbals, so that none of the cries uttered by the persons suffering violation or murder could be heard abroad.

"The infection of this mischief, like that of a pestilence, spread from Eturia to Rome; where, the size of the city affording greater room for such evils, and more means of concealment, it remained some time undiscovered, but information of it was at length brought to the consul, Postumius, in the

following manner. One Publius Aebutius, whose father had held equestrian rank in the army, was left an orphan, and, his guardian dying, he was educated under the eye of his mother Duronia, and stepfather Titus Sempronius Rutilus. Duronia was entirely devoted to her husband; and Sempronius, having managed the guardianship in such a manner that he could not give an account of the property, wished that his ward should be either made away with, or bound to compliance with his will by some strong tie. The Bacchanalian rites presented themselves to his view, as the surest way to effect the ruin of the youth. His mother told him, that, 'during his sickness, she had made a vow for him, that if he should recover, she would initiate him among the Bacchanalians; that being, through the kindness of the gods, bound by this vow, she wished now to fulfil it; that it was necessary he should preserve chastity for ten days, and on the tenth, after he should have supped and washed himself, she would conduct him to the place of worship.'"

A free-woman and notorious prostitute called Hispala Fecenia was, at this time, being visited by Aebutius. In an explanation for his temporary abstinence, to this young lady's horror, the youth told her that he was to be initiated to the Bacchanalia. She got the whole story from him, and in an endeavour to dissuade him from obeying his mother, gave him some idea of the nature of the proceedings and hinted at unmentionably vile orgies that were part of them. Aebutius, impressed with the woman's denunciation, on returning home, flatly refused to be initiated, and his mother turned him out bag and baggage. His aunt, to whose house

he went for shelter, after hearing the whole story, advised him to go to the consul Postumius. The consul, after listening to his recital, summoned Hispala and commanded her to tell her story, assuring her that she need fear no evil consequences from the betrayal of the secrets of the Bacchanalia. She then gave the following account of the origin of the mysteries.

> "At first," she said, "the rites were performed by women. No man used to be admitted. They had three stated days in the year on which persons were initiated among the Bacchanalia, in the daytime. The matrons used to be appointed priestesses, successively in their turn. Paculla Minia, a Campanian, when priestess, made an alteration in every particular, under pretence of having been so directed by the gods. For she first introduced men, who were her own sons, Minucius and Herennius, both surnamed Cerrinius; changed the time of celebration from day to night; and, instead of three days in the year, appointed five days of initiation in each month. When the rites were thus made common, and men were intermixed with women, the night encouraging licentious freedom, there was nothing wicked, nothing flagitious, that had not been practised among them. There were more frequent pollutions of men with each other, than with women. If any showed an uncommon degree of reluctance in submitting to dishonour, or of disinclination to the commission of vice, they were held as victims, and sacrificed. To think nothing unlawful was the grand maxim of their religion. The men, as if bereft of reason, uttered predictions, with frantic contortions of their bodies; the women, in the habit of Bacchantes, with their hair dis-

> hevelled, and carrying blazing torches, ran down to the Tiber, where, dipping their torches in the water, they drew them up again with the flame unextinguished, being composed of native sulphur and charcoal. They said, that men were carried off by the gods, when, after being fettered, they were dragged to secret caves. These were such as refused to take the oath of the society, or to associate in their crimes, or to submit to defilement. Their number was exceedingly great, enough almost to compose a state in themselves, and among them were many men and women of noble families. During the last two years, it had been a rule that no person above the age of twenty should be initiated; for they sought for people of such age as made them more liable to suffer deception, and personal abuse."

As a result of these disclosures Postumius induced the Senate to offer a reward for information which would lead to a conviction of the guilty. It was said that some seven thousand persons of both sexes had been sworn into the association. A large number of these were arrested and imprisoned. The meeting places were destroyed and the celebration of Bacchanalian rites was prohibited throughout Italy.

The stopping of the Bacchanalia, however, did not mean the end of the phallic festivals. It merely meant the end of the secrecy attached to them, and a curbing or abandoning of the orgies and sexual rites practised. In future, these festivities were held in the day-time and under other names. There were several varieties. The most celebrated was known as the *Liberalia*, held on the 17th March, the birthday of Liber, the Roman god of wine, who was merely Bacchus under another

name. Then there was the Festival of Venus in the first week of April; and the *Floralia* at the end of the same month; while in October was held another festival to celebrate the gathering in of the harvest.

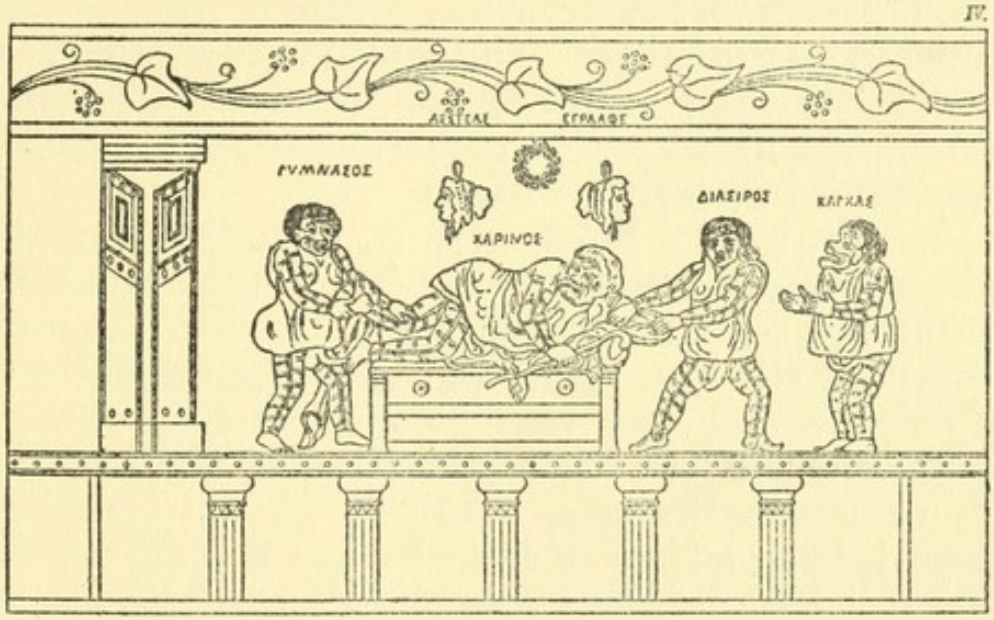
A feature of all such processions was the exhibition of a huge phallus, usually in a car or chariot, attended by a number of men, who were termed *Phallophoroi,* each of whom carried a long pole to which was affixed a representation of the male organ of generation. Herodotus says they carried images of a cubit's length, with members of a size very nearly equal to that of their bodies. In the festivals celebrated by Ptolemy Philadelphus was a phallus, elaborately gilded, measuring 120 cubits high. The attendant *Phallophoroi* chanted songs, often in the most obscene terminology, as they marched through the streets.

The people themselves, whether forming part of the procession or acting in the role of onlookers, seem to have found these festivals occasions for the throwing to the winds of every shred of decorum and modesty. They joined in the singing, and indulged in promiscuity of the most flagrant description. The prostitutes of the town, in particular, mixed with the crowds in a state of complete nudity. It is stated, according to Payne Knight, that these libidistic scenes were recognized as so thoroughly established that Cato the Younger, on one occasion when he was present at the *Floralia,* so far from showing any disapproval, retired from the scene so " that his well-known gravity might be no restraint upon them, because the multitude manifested some hesitation in stripping a woman naked in the presence of a man so celebrated for his modesty." At the Festival of Venus, according to the same authority, the phallus was led in procession by the Roman ladies to the Temple of Venus outside the Colline gate, and there

presented by them to the sexual parts of the goddess.

The *Dionysia* of the Greeks was characterized by rites of a very similar nature to those already described. They are said to have been brought to Athens from Egypt by Melampus. At Lavinium, says Bell, the festival continued for a whole month, a huge phallus being carried through the streets daily. The *ithyphalloi* often wore women's attire, while going through the

IV.



ITHYPHALLI

From Geppert's *Die Altgriechische Bühne* (Leipzig, 1843)

sexual motions and activities of men, and having affixed around their middles huge phalli of wood or leather.[1] The procession ended with the carrying of the *membrum virile* into the temple where it was crowned with a garland by one of the most respectable women of the town. In the orgies that followed, sodomy, tribadism, and bestiality were all practised. (Cf. p. 178.)

[1] Presumably these practices spread to other nations, including the Israelites, for we find them expressly prohibited in the laws of Moses. See Deut. xxii. 5.

Herodotus is of opinion that Melampus was responsible for the initiation of phallic processions in honour of Dionysus, having observed them celebrated by the Phœnicians who had settled in Bœotia with Cadamus. The festival termed Paamylia by Plutarch, and supposed to derive its name from Paamyles, who announced the birth of Osiris to the world, was evidently, says Kenrick, a phallic ceremony of the kind described by Herodotus.[1] Demeter was a phallic goddess worshipped by the Greeks. The annual festival celebrated by the Syracusians in her honour was termed *Thesmophoria,* and a huge representation of the female pudenda was carried through the streets.

Finally, but not unimportantly, we have to consider the renowned Mysteries of Eleusis, so-named from being first celebrated in the town of Eleusis. There is much dispute as to their origin, but the consensus of opinion is that they were initiated by Erichthonius, and remodelled by Eumolpus, King of Thrace, some fourteen centuries before Christ.[2] These celebrations were held in honour of Demeter and Bacchus. They were divided into two stages or degrees, the first or lesser mysteries, which constituted a sort of holy prefatory purification; and the second or greater mysteries, when the initiate was admitted into the inmost recesses of the temple and made acquainted with the first principles of religion, the knowledge of the god of nature.[3]

At the time when the Mysteries originated, an important part of the festival consisted of the sacrifice of some animal, usually a bull. There was undoubtedly, too, a good deal of sexual promiscuity. Owing to the secrecy with which the whole procedure was surrounded

[1] John Kenrick, *Ancient Egypt,* 1850, Vol. I, p. 467.
[2] James Gardner, *op. cit.,* Vol. I, p. 809.
[3] R. Payne Knight, *op. cit.,* p. 2.

and the rigidity of the vows imposed upon both hierophants and initiates, there are no authoritative accounts available. But St. Grêgorios and St. Chrysostom both imply that the practice of sexual perversions was rampant; and Titionos bluntly states that incest was a feature of the rites. In later years symbolic representations took the place of the sacrifices and sexual orgies. Consecrated bread and wine were eaten and drunk as symbolical of the flesh and blood of the god. There is presumptive evidence that the Christian sacrament of the Lord's Supper was a copy of the Eleusinian Mysteries. Apropos of this Taylor says:

> "From these ceremonies is derived the very name attached to our Christian sacrament of the Lord's Supper—' those holy mysteries.' If it were possible to be mistaken in the significance of the monogram of Bacchus, the I H S, to whose honour, in conjunction with Ceres, these holy mysteries were distinctively dedicated, the insertion of those letters in a circle of rays of glory, over the centre of the holy table, is an hieroglyphic that depends not on the fallibility of translation, but conveys a sense that cannot be misread by any eye on which the sun's light shines. I H S are Greek characters, by ignorance taken for Roman letters; and *Yes,* which is the proper reading of those letters, is none other than the very identical name of Bacchus, that is, of the Sun, of which Bacchus was one of the most distinguished personifications; and Yes, or IES, with the Latin termination US added to it, is *Jesus.* The surrounding rays of glory, as expressive of the sun's light, make the identity of Christ and Bacchus as clear as the sun."[1]

[1] Robert Taylor, *The Diegesis,* 1841, p. 213.

The testimony of Theodoret, of Tertullian, of Arnobius, and of Clement of Alexandria, is to the effect that the *virile membrum* and *pudenda muliebria* constituted the main objects of worship in these Mysteries, and it was the nature of this secret worship which the initiates, upon pain of death, were forbidden to divulge. The indications of the truth of this interpretation are many. Among the sacrifices offered to the female deities by the people of Syracuse were cakes shaped like the vulva, and undoubtedly the female genitalia were, in many instances, specifically worshipped. In some temples, we are told, the priestesses, who were probably trained in the ventriloquial art, managed to convey to the worshippers the impression that words were coming from the genitals of the goddesses. In the opinion of Sellon the analogy between the Eleusinian Mysteries and the Hindu worship of Sakti is very striking.[1]

[1] Edward Sellon, *Annotations on the Sacred Writings of the Hindus*, 1902, p. 26.

CHAPTER X

PHALLICISM IN EGYPT, PERSIA, ASSYRIA, ETC.

I

The Legend of Osiris

It has been said that Egypt was responsible for the birth of false gods, or idolatry, but this premiss is difficult to support. It was, however, responsible for the birth of Osiris; and it is impossible to overestimate the importance of this particular deity in Egyptian mythology.

Osiris appears to have been initially worshipped as an ox, later assuming human form. Plutarch tells us that the statue of Osiris had the phallus to signify his procreative and prolific power; the extension of which, through the three elements of air, earth and water, they expressed by another statue occasionally carried in procession during the festivities in honour of the god and which had a triple symbol of the fecundating attribute.

Just as Osiris was the Egyptian god and creator, or male principle in nature, so was Isis, his wife, the universal mother, goddess of the earth, and representative of the female reproductive principle. Both Osiris and Isis were phallic in significance. Indeed, because of the unashamedly phallic character of the Egyptian

deities, it was affirmed by many ancient writers that the Egyptians worshipped "things as gods that they might well have blushed to name."[1] Apparently Osiris and Isis, in common with many other gods, were deified human beings.

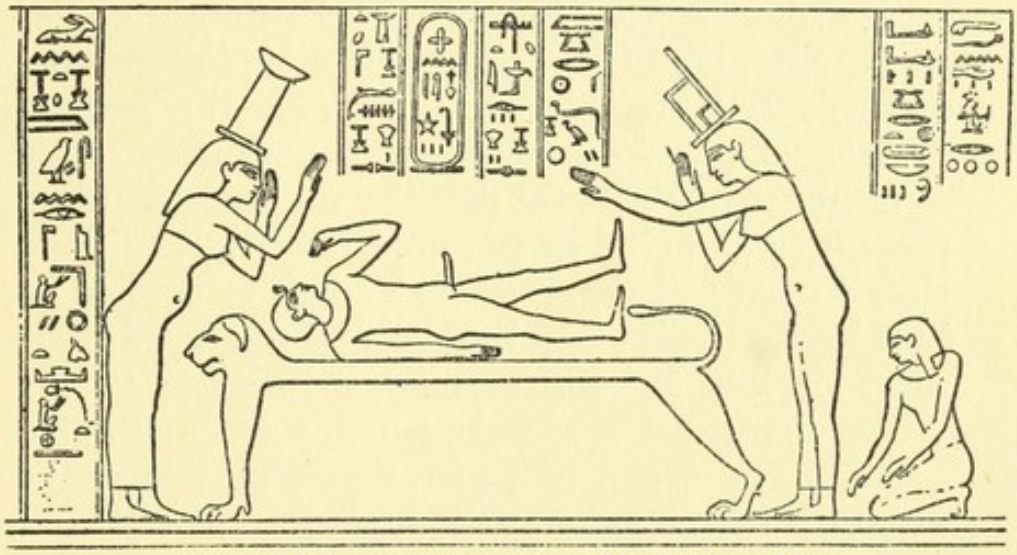
Now, according to legend, it was Isis who was directly responsible for the worship of her marital partner becoming pre-eminently and indisputably a phallic cult. After killing Osiris, his brother Typhon dismembered the corpse and distributed the mutilated segments in a number of places. Isis set herself the task of recovering these various portions of her husband's body. With the exception of the genitals, which Typhon had pitched into the Nile,[2] she succeeded in her task. For every section of Osiris's body thus recovered, Isis caused an appropriate statue to be erected and worshipped. Chief of all these statues was that representing the particular organs which had never been recovered, and Isis was insistent that the image of these organs should receive the greatest of all reverence. Further, the queen gave permission for the priests to select an animal to be the representative of Osiris, and, as such, to be duly worshipped. The ox was chosen owing to the great powers of virility and productiveness manifest in that animal.

It is important to note that, as Kennedy points out, the phallus or Lingam in the Egyptian and Hindu religions was originally intended to represent the god's organ of generation and *nothing else*. Moreover, the origin of this specific form of worship was, according to Diodorus Siculus, ascribable to the same cause. He says

[1] *Archæologia*, Vol. IV, 1777, p. 252.

[2] There is a similar legend in connexion with the Phœnician god Camillus, slain by his brother, who mutilated the corpse, carrying away the genitals. And other gods in various mythologies were mutilated in much the same way.

that the image of the virile member of Osiris was, on the instructions of Isis, erected in temples and reverenced with divine honours, as if it were actually Osiris himself, so that the sacrifices and mysteries instituted in connexion with the worship of this god, "became the most celebrated and the most venerated. Hence, when the Greeks received the rites and orgies of Dionysus from Egypt, this member was held in honour in the festivals and mysteries of that god, and (along with its image) was named Phallus."[1]



EGYPTIAN WORSHIP OF THE PHALLUS
From Rosellini's *Monumenti* (Pisa, 1832)

Diodorus tells us that Osiris, according to his own statement, was the eldest son of Chronus, the youngest of the gods, born of an egg.[2] In addition to being a sun-god, Osiris symbolized the river Nile. Representing the active virile principle in nature, he was invariably delineated, in statuary or otherwise, with the sexual member fully exposed and in a state of exaggerated erection. The Egyptian women carried images of

[1] Lib. I, Chap. XX.
[2] Christian C. J. Bunsen, *Egypt's Place in Universal History*, 1848

Osiris upon their persons. In religious gatherings and festivals, they carried in triumphal procession larger images with movable phalli of abnormal size and proportions.

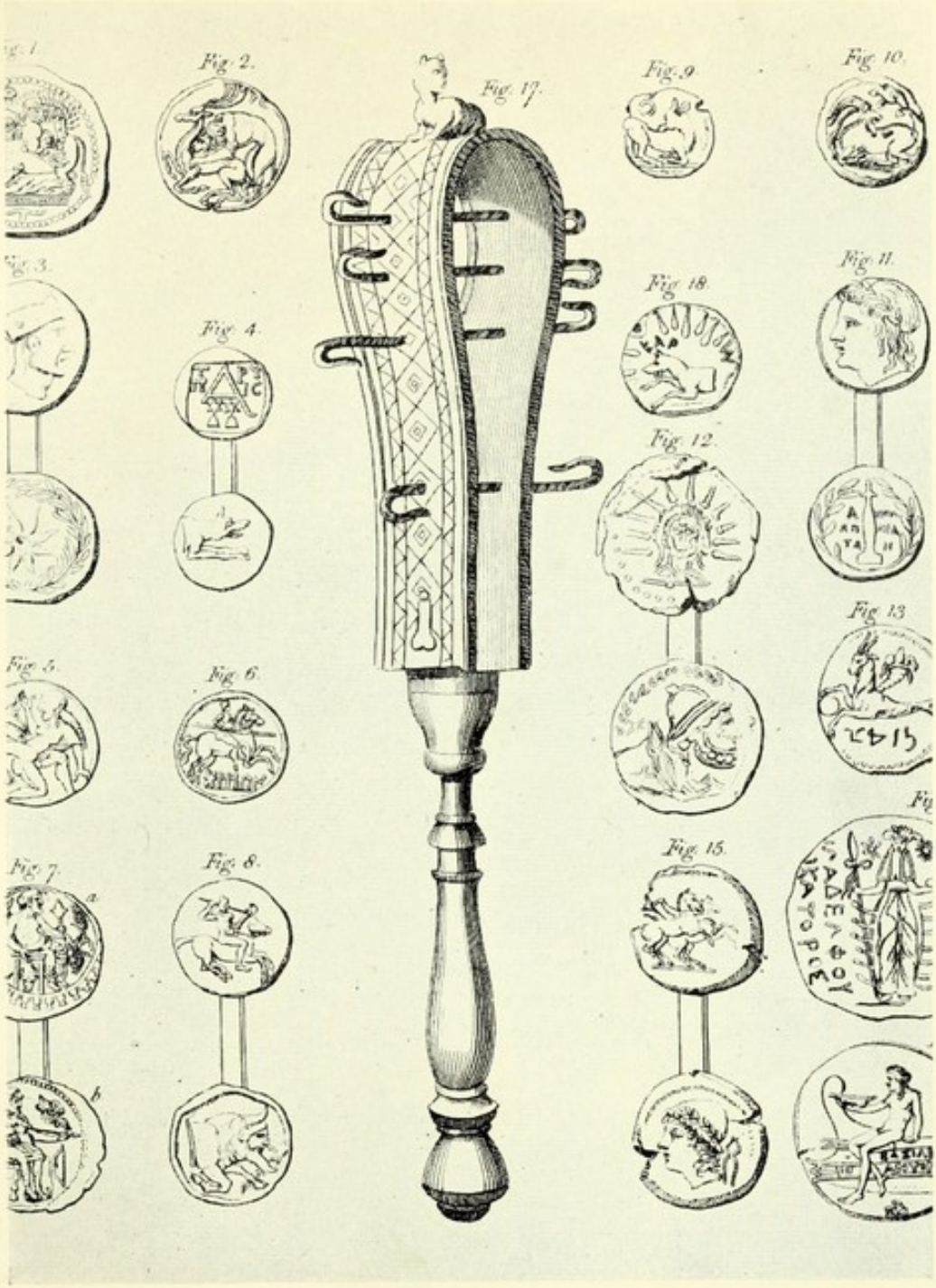
Payne Knight writes:

> "Plutarch tells us that Osiris was the same deity as the Bacchus of Greek mythology; who was also the same as the first begotten love of Orpheus and Hesiod. This deity is celebrated by the poets as the creator of all things, the father of gods and men, and it appears that the organ of generation was the symbol of his great characteristic attribute. All this is perfectly consistent with the general practice of the Greek artists, who uniformly represent the attributes of the deity by the corresponding properties observed in the objects of sight. They thus personified the epithets and titles applied to him in the hymns and litanies and conveyed their ideas of him by forms, only intelligible to the initiated, instead of sounds, which were intelligible to all. The organ of generation represented the generative or creative attributes."[1]

In many cases it would appear that instead of a figure of a male with a huge phallus, a living man substituted himself for the god. Such men were stark naked and were usually markedly lascivious. They were highly honoured by the people. The Santos of Egypt were notorious. De Thevenot says of them:

> "It is no fiction that many women, who cannot be got with child, kiss their Priapus with great veneration, nay sometimes they procure a Great-belly by them. There was one of these blades here-

[1] R. Payne Knight, *A Discourse on the Worship of Priapus.*



THE SISTRUM (FIG. 17).

The Small Figures Illustrate Various Ancient Medals and Coins Bearing Engravings with a Phallic Significance.

From Payne Knight, *Worship of Priapus* (1786).

See text page 175.

[*Face page* 174.

tofore carried a great stone hanging at his *glans*, and the women heartily kissed it for a Big Belly."[1]

On the death of Isis, she, too, was deified. The priests decreed that Isis should be worshipped in the shape of a cow. It is easy to understand the selection of a cow as the natural representative of the goddess, for apart from its connexion with the bull, as Inman points out, the cow is an animal with "an intense burning for copulation, and longs more for it than the male, so much so that when she hears the bellowing of the bull she becomes exceedingly excited and inflamed."[2]

The worship of the cow was later transferred to the image of a woman, who became the representative of the goddess. The image had exaggerated private parts, and bore on her head the horns of a cow. In many instances, too, Isis is represented holding in her hand a representation of the female womb. Sometimes this took the form of a sistrum, the Egyptian symbol of virginity or immaculateness, Isis being the forerunner of the Virgin Mary of Christianity. The sistrum, says Hannay, "was carried by women in all phallic processions, and its tinkling sound was the accompaniment of such rites, and of phallic songs."[3]

It may be mentioned here that in many mythologies the cow was worshipped as the representative of the earth, or the female principle in nature. Astarte wore the horns of a cow; Juno had a cow's eyes; Venus suckled a calf.[4] In ancient Scandinavia, the cow was symbolical of the amorphous cosmogonic earth; in Japan, according to Kaempfer, the sun was represented seated upon a cow (the earth).

[1] *The Travels of Monsieur de Thevenot into the Levant*, 1687, Part I, p. 250.
[2] Thomas Inman, *Ancient Faiths*.
[3] *Christianity: The Sources of its Teaching and Symbolism*, p. 81.
[4] James Gardner, *Faiths of the World*, Vol. I, p. 633.

Osiris and Isis were not the only phallic deities that lorded it over ancient Egypt. There was Khem,[1] the mighty Khem, god of generation, delineated and adored in a thousand temples throughout the land. Khem was the god of the gardens. It was considered that to his influence "everything was indebted for its procreation and for the continuation of the species."[2] This pronouncedly ithyphallic deity was also called "the Father," and his consort, the goddess Maut, "the Mother." The goat was sacred to Khem, as it was, in Greece, to Pan. Strabo and Diodorus both record the worship of the he-goat in Egypt as symbolical of the generative principle.

Bunsen, in reference to Egyptian mythology, says that the whole system "obviously proceeded from 'the concealed god' Ammon, to the creating god. The latter appears first of all as the generative power of nature in the phallic god Khem, who is afterwards merged with Ammon-ra. Then sprang up the idea of the creative power of Kneph."[3] Another ithyphallic god was Min, whose image was to be found in all parts of Egypt.

II

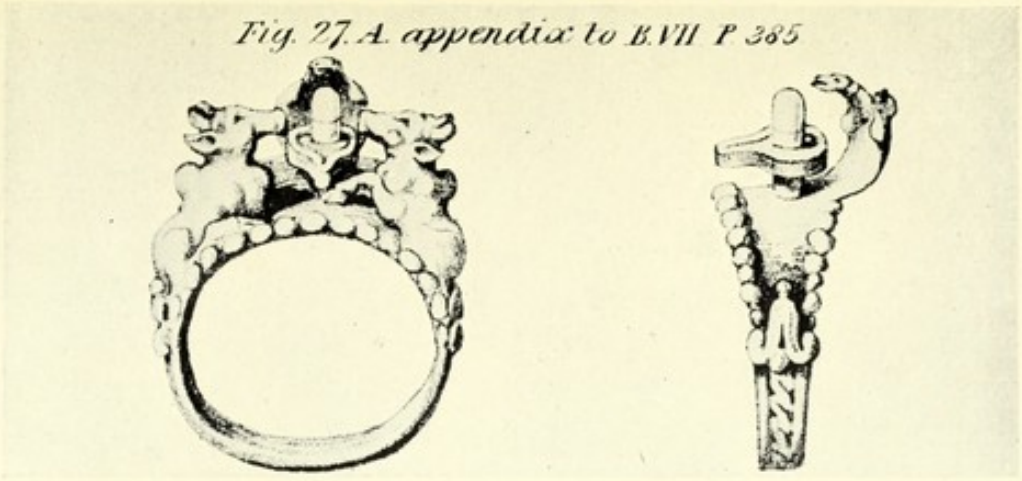
The Spreading of Phallic Worship

Originally the statues of Mercury were erect or upright stones, without human shape or appurtenances. It was later, says Macrobius, that they were embellished with the head of a man, and later still that the generative member was added. Ashur (the erect one), the

[1] Khem was called Pan by the Greeks.

[2] J. G. Wilkinson, *Manners and Customs of the Ancient Egyptians*, first series, 1837, Vol. II, p. 185.

[3] Bunsen, *op. cit.*, Vol. I, p. 388.



RINGS BEARING LINGAM-YONI SYMBOLS.
From Higgins, *Anacalypsis* (1836).

EGYPTIAN PHALLIC WORSHIP.
This Illustration from *Monuments Egyptians* (Paris, 1847) depicts the Male and Female Creative Forces in the Mythology of Ancient Egypt.

[*Face page* 176.

phallic god of the Assyrians, was worshipped in the form of an upright stone.

In the Syrian temple of Hierapolis, there were two enormous phalli, one on each side of the door. They were looked upon as representing the generative organs of the creator, with which he was supposed to have impregnated the heavens, the earth and the waters.

In many races the promiscuity which constituted such a feature of the phallicism inherent in their religious faiths was not restricted to special occasions, such as annual or seasonal festivals, fertility rites, *et al.* On the contrary, it formed a habitual and regular part of the religion or social system. Thus Thevenot, in his *Travels into the Levant* (1687), says:

> "I saw nothing in Alexandria but what I had seen the time before when I was there, only they shewed me a Hhouame, and told me that these Hhouames are a sort of vagabond people among the Arabs, who lodge as they do, under tents, but have a certain particular law to themselves; for every night they perform their prayers and ceremonies under a tent without any light, and then lye with the first they meet, whether it be father, mother, sister or brother; and this is far worse than the religion of the Adamites. These people though sulk and keep private in the city, for if they be known to be Hhouames, they are burned alive."

Sacrifices were commonly associated with these phallic festivals. Some of these sacrifices were of a pronouncedly sexual nature. According to Pausanias, in connexion with the rites of Pelarga, a female was covered and impregnated as an offering to the goddess.

While the wearing of artificial phalli was a feature

of the orgies in connexion with the phallic festivals, not always did it stop at that. Tribadism was rampant in the early days of Greek and Roman civilization, and others besides professed Lesbians were addicted to sexual vice. Aristophanes speaks of the use, by Milesian females, of an *olisbos* made of leather; there are similar references in the Mimes of Herondas; while Petronius, in the *Satyricon,* tells of Œnothea using an artificial phallus to stimulate the sexual appetite of Encolpius. And in the Bible there is an indication of the same practice, thus: "Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them" (Ezekiel xvi. 17). It was to be expected that such practices spread to Egypt and to other countries.

In Russia, at the meetings of the Skoptzis and the Christs, the Holy Virgin was often represented by a young woman in the flesh, and orgies of the most decadent nature occurred. (See also Chapter IV.)

Even as comparatively recently as the beginning of the nineteenth century, phallic worship was so pronounced as to be an important feature of the wedding ceremony in many Eastern countries. The following description by an eyewitness is of great interest and significance.

> "I have seen many nuptial processions of persons high in office at the court of Mohammed Aly; the bride was seated in a carriage, and all the different trades and professions of the town appeared personified upon richly decorated open waggons drawn by horses; on these waggons the tradesmen and artists had established their shops, and sat working in the same manner as in their

own regular abodes: sixty or seventy of these waggons followed the carriage of the bride. Before them went rope-dancers, harlequins, etc., and at their head was a masked figure that is frequently seen parading in front of nuptial processions of an inferior order, and conducted with much less pomp and splendour; this figure is a young man whose head, arms, legs, and entire body are patched over with white cotton, so that no part of the skin can be perceived, his person appearing as if completely powdered over. He exhibits in the natural position, that object which constituted the distinguishing attribute of the ancient Roman god of the gardens; this is of enormous proportions, two feet in length, and covered with cotton; and he displays it with indecent gesticulation in all the bazaars before the staring multitude, and during the whole time of the procession. How this custom, which is not known in other places, began among the Egyptians, I am unable to ascertain; but it seems not improbable some remnant of the worship paid by their forefathers to that god, whose temple at Karnak is the most considerable now existing in Egypt."[1]

III

The Sacred Bull of the Ancients

The bull, because of his strength, his energy, and, above all, his sexual virility, was everywhere considered to be a fitting representative of the masculine creative force, of fertility, of reproductivity. In all lands he was the personification of the primitive and

[1] John Lewis Burckhardt, *Arabic Proverbs*, 1830, pp. 115-16.

basic sun-god. The Greeks worshipped him under the name of Epaphus. His image is to be found upon a large number of their ancient coins and monuments. Bacchus was sometimes represented as a bull, or as a cross between a bull and a man.

We have seen that the Egyptians held that the soul of Osiris lived in the bull, worshipped under the name of Apis at Memphis, and under the name of Mnevis at Heliopolis. Herodotus tells us that "the Apis is the calf of a cow past bearing, but who, according to the Egyptians, is impregnated by lightning, whence she has the Apis. The marks which distinguish it from all others are these: its body is black, except one square of white on the forehead; the figure of an eagle on its back; two kinds of hair on its tail, and a scarabæus or beetle under its tongue." Any such specimen was tended with the greatest care and taken to the temple of Osiris, in which it was confined and worshipped, until the day of its death, as a representative of the god. According to Strabo, when an animal conforming to this stipulated description could not be found, an image of gold in the shape of the bull was made and worshipped as though it were the living animal.

The worship of the bull invaded other countries. The Israelites undoubtedly worshipped it (cf. p. 135), so did the Greeks and the Romans. Plutarch states that in Greece Bacchus was depicted with the head of a bull, as was too Moloch, the god of the Ammonites; Hebon, the Sicilian god, had the body of a bull; Mylitta was invariably represented as an associate or a consort of the bull. In the Persian mythology, it is a bull which emerges from the egg which is supposed to be the origin of all things in creation. The women who prayed for the aid of Bacchus asked that he might hurry to their succour on the feet of a bull. Alexander

the Great worshipped the bull. In the Hindu mythology we often find Iswara (the Indian prototype of Bacchus) mounted on a bull, and the great Brahma himself adopted the bull as his symbol.

It is thought that the bull-worship of Assyria was of Egyptian origin, being evolved from and analogous to the worship of Apis and Mnevis. Presumably it largely displaced the original sun-, moon-, and fire-worship of the ancient Assyrians. The gradual decline of fire-worship and the superimposition of the Egyptian bull-worship is referred to by Eusebius:

> "Ur, which signifies fire, was the idol they worshipped, and as fire will, in general, consume everything thrown into it, so the Assyrians published abroad, that the gods of other nations could not stand before theirs. Many experiments were tried, and vast numbers of idols were brought from foreign parts, but they being of wood, the all-devouring god Ur or fire, consumed them. At last, an Egyptian priest found out the art to destroy the reputation of this mighty idol, which had so long been the terror of distant nations. He caused the figure of an idol to be made of porous earth, and the belly of it was filled with water. On each side of the belly holes were made, but filled up with wax. This being done, he challenged the god Ur to oppose his god Canopus,[1] which was accepted by the Chaldean priests, but no sooner did the wax, which stopped up the holes in the belly of Canopus, begin to melt, than the water burst out and drowned the fire."

It is significant that traces of the worship of the bull are discoverable in fertility rites celebrated at Bury St.

[1] The Egyptian god of waters.

Edmunds. According to the registers of the monastery there, when a married woman was desirous of becoming pregnant a sacred white bull was led in procession through the principal streets of the town, attended by a number of monks and a crowd of townspeople. The woman walked at the side of the bull, stroking him, until the procession ended at the church door. The bull was then dismissed and the woman entered the church. She paid her vows at the altar of St. Edmund, kissing the stone, and entreating the blessing of a child.[1]

[1] *Gentleman's Magazine*, November 1783, p. 901.

CHAPTER XI

THE PHALLIC GODS OF INDIA

I

The Religion of the Hindus

In no country in the world did phallicism become so universal and permeate so thoroughly the religious beliefs of the people as in India. To understand the nature and development of this remarkable phallic cult it is first necessary to glance briefly at the origin of the famous Hindu triad or *Trimurti*, i.e. the deities, Brahma, Vishnu and Siva.

The Hindu religion is presented in the four sacred books: the *Rig-Véda*, the *Yajur-Véda*, the *Sáma-Véda*, and the *Atharva-Véda*. The first named is the earliest of the four. It is supposed to have been written about 1200 years before the birth of Christ. The contents of the *Védas* are held by the Hindus to be the spoken words of the Creator himself. They are written in Sanskrit, the language of the gods. In addition to these books, there are other sacred writings of more recent origin. These are the famous *Puranas* and *Upa-Puranas*, comprising in all thirty-six volumes. They, too, are in Sanskrit, and deal with creation and the activities of the various deities comprising the Hindu Pantheon.

Behind this somewhat complicated Hindu Pantheon

lies the conception of one powerful, universal spirit called Brahm, actually the one supreme Hindu god, the architect of the universe, functioning as an abstract principle rather than an anthropomorphic or even a theriomorphic figure. The limitations of a theological system in which one god, and at that an abstract or a metaphysical force, was the sole as well as the supreme arbitrary power are apparent. The trouble with such a cosmological explanation was that it involved the supposition that pure spirit, besides creating, could act upon, matter. It presupposed a metaphysical concept far in advance of the stage which knowledge had at that time reached.

Once the ineffectiveness of this fundament had been realized, it was admitted that the spiritual deity Brahm must himself assume, either temporarily or permanently, some corporeal form, in which to put forth the necessary energy for the work of creation. It was further admitted that the assumption of one form would not, in itself, be sufficient; that the male energy would be impotent without the existence of a corresponding female element, implying a subsequent union of the two. It was then, and then only, that the creation, from the chaotic mixture of water and darkness visioned by Brahm, of an ordered universe, became possible. The first step to this end was for Brahm, who may be looked upon as a sort of hermaphroditic spirit deity, to assume two complementary forms, one of which, called *Purush*, represented the male element in nature, and the other, named *Prakriti*, represented the female element. In combination, the two produced what was termed the Mundane Egg, from which the whole universe sprang forth in an ordered and perfected plan.

Dr. Duff describes the process of creation in accord-

ance with the cosmogony of the Hindus, in the following terms:

> "All the primary atoms, qualities, and principles —the seeds of future worlds—that had been evolved from the substance of Brahm, were now collected together, and deposited in the newly-produced egg. And into it, along with them, entered the self-existent himself, under the assumed form of Brahma—and there sat, vivifying, expanding, and combining the elements, a whole year of creation—a thousand yugs—or four thousand three hundred millions of solar years! During this amazing period, the wondrous egg floated 'like a bubble on an abyss' of primeval waters—rather, perhaps, chaos of the grosser elements, in a state of fusion and commixion—increasing in size, and blazing refulgent as a thousand suns. At length, the supreme, who dwelt therein, burst the shell of the stupendous egg, and issued forth under a new form, with a thousand heads, a thousand eyes, and a thousand arms! Along with him there sprang forth another form, huge and measureless. What could that be? All the elementary principles having now been matured, and disposed into an endless variety of orderly collocations, and combined into one harmonious whole, they darted into visible manifestation, under the form of the present glorious universe—a universe now finished and ready made, with its entire apparatus of earth, sun, moon, and stars. What, then, is this multiform universe? It is but an harmoniously arranged expansion of primordial principles and qualities. And whence are these?—educed or evolved from the divine substance of Brahm. Hence it is that

> the universe is so constantly spoken of, even by the mythologists, as a manifested form of Brahm himself, the supreme invisible spirit. Hence, too, under the notion that it is the manifestation of a being who may assume every variety of corporeal form, is the universe often *personified*; or described as if its different parts were only the different members of a *person* of prodigious magnitude, in human form. In reference to this more than gigantic being, viewed as a personification of the universe, it is declared that the hairs of his body are the plants and trees of the forest; of his head, the clouds; of his beard, the lightning; that his breath is the circling atmosphere; his voice, the thunder; his eyes, the sun and moon; his veins, the rivers; his nails, the rocks; his bones, the lofty mountains!"[1]

In this way were formed the fourteen worlds which, according to the Hindu cosmogony, comprised the universe. At first they were all uninhabited. The task of creating the various beings which were to live on these worlds was assigned to a creator, named Brahma,[2] the first god of the Hindu triad. The other members of the trinity were named Vishnu and Siva.

These gods, and in particular Siva, the third member of the trinity, appeared in many forms and under a number of other names.

[1] Alexander Duff, *India, and Indian Missions*, 1839.

[2] In modern Hinduism the worship of Brahma has little place, being restricted to a comparatively small body, termed Brahmans. This does not, however, affect the basic principle and essentials of Hinduism, modern developments being concerned with a change of symbolism rather than any alteration in cosmogonical fundaments.

II

The Origin of Hindu Phallicism

In India the phallus is termed the Lingam, and worshipped under this name. The antiquity of the worship is suggested in the following passage from *Asiatic Researches* (Vol. XVII, 1832):

> "There can be no doubt of its (phallicism's) universality at the period of the Mohammedan invasion of India. The idol destroyed by Mahmud, of Ghizni, was nothing more than a Linga, being, according to Mirkhond, a block of stone of four or five cubits long, and proportionate thickness. It was, in fact, one of the twelve great Lingas then set up in various parts of India, several of which, besides Someswara, or Somanáth, which was the name of the Siva, demolished by Mahmud, were destroyed by the early Mohammedan conquerors. Most if not all of them, also are named in works, of which the date cannot be much later than the eighth or ninth century, and it is therefore to be inferred, with as much certainty as anything short of positive testimony can afford, that the worship of Siva, under this type, prevailed throughout India at least as early as the fifth and sixth centuries of the Christian era."

The five-faced god, Punchanunu, was actually Siva. He was worshipped in the form of a stone placed under a tree. This image was anointed with oil, the upper part of it was painted red, and sacrifices were offered to it: plain indications of its phallic character. Morang Bura, the sanguinary god of the Santals, was represented by a huge rough, upright stone, to which sacrifices were

offered. According to tradition, this deity was responsible for the formation of the earth and the creation of the first pair of human beings.[1]

The female principle in creation was generally recognized and referred to as *Sakti*. This recognition of the female element led to every male god being given a consort or wife. *Sakti* is personified by the worshippers of Siva in Parvati or Durga-Kali, or Uma. Siva is the generating deity responsible for the production of human beings and animals, plants and inanimate objects. Similarly the female consort of Brahma was Sarasvati; while the consort of Vishnu was Siri. Sakti was also personified in the goddess Cunti.[2]

How did the images of the phallus and of the vulva come to be the admitted and acknowledged representatives of the creative and reproductive forces in the Hindu cosmogony, and of the gods and their consorts comprising the Hindu pantheism? For an explanation we must refer to the sacred books of the Hindus.

Let us first take the account given in the *Vamana Purana*. Siva, we are told, was deprived of his manhood by the curse of the holy sages in the Daruvanam forest. When wandering about in disguise, he confronted the sages, who failed to recognize him. To them he was an ordinary mortal. They said:

> "May the Lingam of this man fall to the ground! That instant the Lingam of Siva fell to the ground, and the god immediately disappeared. The Lingam, then, as it fell, penetrated through the lower worlds, and increased in height until its

[1] Raja Rájendralála Mitra, *The Antiquities of Orissa*, Calcutta, 1875, p. 147*n*.

[2] The similarity between this word and the vulgar English synonym for the female pudendum is apparent.

SYMBOLICAL WORSHIP OF THE LINGAN AND YONI IN COMBINATION.
From Payne Knight, *Worship of Priapus* (1786).

[*Face page* 188.

top towered above the heavens; the earth quaked, and all things movable and immovable were agitated. On perceiving which Brahma hastened to the sea of milk, and said to Vishnu—'Say, why does the universe thus tremble?' Hari replied—'On account of the falling of Siva's Lingam, in consequence of the curse of the holy and divine sages.' On hearing of this most wonderful event, Brahma said—'Let us go and behold this Lingam.' The two gods then repaired to Daruvanam; and, on beholding it without beginning or end, Vishnu mounted the King of birds and descended into the lower regions in order to ascertain its base; and, for the purpose of discovering its top, Brahma on a lotus ascended the heavens; but they returned from their search wearied and disappointed, and together approaching the Lingam, with due reverence and praises, entreated Siva to resume his Lingam. Thus propitiated, that god appeared in his own form and said—'If gods and men will worship my Lingam, I will resume it; but not otherwise.' To this proposal Vishnu, Brahma, and the gods assented."

The story presented in the *Shiva Purana* is somewhat different. Thus:

"On falling in consequence of the sages' curse, the Lingam became like fire, and caused a conflagration wherever it penetrated; the three worlds were distressed, and as neither gods nor sages could find rest, they hastened for protection to Brahma. Having heard them relate all that had happened, Brahma replied: 'After having committed knowingly a reprehensible act, why say that it was done

unknowingly? for who that is adverse to Siva shall enjoy happiness, and yet when he came as a guest at noonday you received him not with due honours. But every one shall reap the fruit of his good or bad actions, and the Lingam therefore shall not cease to distress the three worlds until it is resumed by that god. Do ye therefore adopt such means as you think best for restoring tranquillity to the universe.' The gods said, 'But, O Lord, what means ought we to adopt?' Brahma replied: 'Propitiate by adoration the mountain-born goddess, and she will then assume the form of the Yoni and receive this Lingam, by which means alone it can be rendered innocuous. Should you thus obtain her favourable assistance, then form a vessel of the eight kinds of leaves, place in it boiled rice and sacred plants; and having filled it with holy water, consecrate proper prayers and invocations, and with this water, repeating at the same time suitable prayers, sprinkle the Lingam. After, also, Parvati shall have under the form of the Yoni received the Lingam, do you erect and consecrate the form of a Lingam in the Yoni; and, by worshipping it with offerings of flowers, perfumes and such things, by kindling lamps before it, and by singing and music, propitiate Maheshwara, and thus will the forgiveness and favour of that god be undoubtedly attained.' Having heard these words, the gods and sages hastened to implore the protection of Siva and the assistance of Parvati, as directed by Brahma; and these deities having been propitiated, Parvati, under the form of the Yoni, received the Lingam and thus appeased its consuming fire; and in commemoration of this event was instituted the worship of the Lingam."

Again is there presented, this time in the *Lainga Purana,* another account.

"Said Brahma to the angels, when I sprang into existence, I beheld the mighty Narayana reposing on the abyss of waters, and, being under the influence of delusion, awakened him with my hand and thus addressed him: 'Who art thou that thus slumberest on this terrible ocean?' Hari awoke, and, dispelling sleep from his lotus eyes, looked upon me, and then arising said: 'Welcome, welcome, O Pitamaha, my dear son!' On hearing the first of the gods thus speak, I, confined within the bonds of the quality of impurity, replied: 'Why dost thou say, my dear son? for know me to be the eternal god, the universal spirit, the creator, the preserver, and destroyer of the three worlds.' But he immediately answered: 'Hear the truth, O four-faced! and learn that it is I who am the creator, the preserver, and the destroyer, how canst thou thus forget Narayana the self-existent and eternal Brahm? but thou committest no fault, for the error proceeds from the delusion of Maya.' Hence arose between us a terrible combat amidst the waters of the deluge, where, to appease the contest and recall us to our senses, appeared a Lingam blazing like a thousand suns. Bewildered by its radiant beams, Hari thus said to me, lost in amazement, 'I will proceed downwards in order to ascertain the termination of this wondrous column of fire, do thou, O lord, proceed upwards and seek for its top.' Having thus spoken he assumed the form of a boar, and I that of a swan, and we both prosecuted our search for four thousand years, but being unable to ascertain its termination, we then re-

It is, too, worthy of note that the first coins to be circulated in India by the English, says Sir George Birdwood, "were of copper, stamped with the figure of an irradiated Lingam, the phallic 'Roi Soleil.'"[1]

III

Lingam versus Yoni

There was much rivalry between those who held that the male element was alone responsible for the creation of life, and those who just as firmly adhered to the hypothesis that the female element was the one either mainly or solely concerned. From the Sacred Books we gather that a quarrel between Mahadeva and Parvati was responsible for the division of the people into these two types of worshippers.

> "This divine pair had once a dispute on the comparative influence of the sexes in producing animated beings, and each resolved, by mutual agreement, to create apart a new race of men. The race produced by Mahadeva was very numerous, and devoted themselves exclusively to the worship of the male deity; but their intellects were dull, their bodies feeble, their limbs distorted, and their complexions of different hues. Parvati had at the same time created a multitude of human beings who adored the female power only, and were all well shaped, with sweet aspects and fine complexions. A furious contest ensued between the two races, and the Lingajas were defeated in battle. But Mahadeva, enraged against the Yonijas, would have destroyed them with the fire of his eyes, if

[1] *Report on the Old Records of the India Office*, 1890, p. 222*n*.

> Parvati had not interposed, and appeased him: but he would spare them only on condition that they should instantly leave the country, with a promise to see it no more; and from the Yoni, which they adored as the sole cause of their existence, they were named Yavanas."

In accordance with this legend[1] we find in ancient India two sects of worshippers, the Lingáyats, worshipping the Lingam, the symbol of regeneration, the god Siva, in the form of the *membrum virile;* and the Yonijas, worshippers of the female power, i.e. Sakti or energy, functioning in Parvati or Durga, whose symbol is the Yoni or the *pudendum muliebre.*

These Lingáyats (also called Lingáwauts, Saivas, and Jangams), as a distinctive mark of their faith, wore a phallic emblem upon some part of their dress or person. The emblem was made of gold, silver, copper or beryl. It was, in many cases, identical with the *fascinum* of the ancient Romans, and the *jettatura* of modern Italy. The sect was founded by Basava in the eleventh century and it gained in popularity with giant strides.

The Vaishnavas and Saktas (followers of Vishnu) wore similar emblems. According to the tenets of their faith, Vishnu, and not Brahma, was the superior deity, being responsible for the existence of Brahma and of all created things.

The Yonijas worshipped the female Sakti or power exclusively. Wherever possible, the representative of Vishnu in the shape of a naked girl was used, but where a living female was unobtainable, the worship of a

[1] Higgins (*Anacalypsis*) is of opinion that in this legend probably lies the origin of the Greek fable concerning the war between the gods and the giants, or sons of the earth, which, according to Nonnus, had its origin in India. (See also *Asiatic Researches*, Vol. III, p. 361.)

symbol in the form of an image of the *pudendum muliebre* (Yoni) had to suffice.

Uma, the wife or consort of Siva, was the mother of the universe, representing Sakti, the female principle. She was equivalent to the fertility or mother-goddesses of other nations—Isis, Io, Astarte, Mylitta, Sara, Ishtar, Meriam, Hera, Cybele, Ceres, Rhea, Frigga, *et al.* Mitra rays:

> "She is equal to the godhead, because creation cannot be accomplished without her, and she is greater than God, because she sets him into action. Sakti gives strength to Siva; without her he could not stir a straw. She is therefore the cause of Siva. Again, 'of the two objects which are eternal the greater is the Sakti.' Mysticism revelled in these ideas, and developed them into a variety of forms. By herself Uma is a maiden or mother; united with the Godhead, she produces the androgynous figure of Ardhanarisvara, the left half of a female joined along the mesian line to the right half of a male figure. Now, Rudra having been identified with the male principle, she necessarily becomes his wife, and as a symbol of the former is the Lingam, that of the latter is Yoni, which appears in art as the crescent, the star, the circle, the oval, the triangle, the door, the ark, the ship, the fish, the charm, the cave, various fruits, trees, and a host of other forms alike among the Hindus, the Egyptians and the mystics of Europe."

At one time or another there flourished also various other subsidiary sects. Many of these had comparatively few followers. Others had a more or less surreptitious existence. Yet again, others flourished for brief periods, and then, through one reason or another, fell

into disfavour. A sect of this nature, called Jougies, is described by Captain Hamilton.

> "They condemn worldly riches and go naked, except a bit of cloth about their loins, and some deny themselves even that, delighting in nastiness and an holy obscenity, with a great show of sanctity. They never cut nor comb their hair, and besmear their bodies and faces with ashes, which makes them look more like Devils than men. I have seen a sanctified rascal of seven foot high, and his limbs well proportioned, with a large turband of his own hair wreathed about his head, and his body bedawbed with ashes and water, sitting quite naked under the shade of a tree, with a *pudenda* like an ass, and an hole bored through his prepuce, with a large gold ring fixed in the hole. This fellow was much revered by numbers of young married women, who, prostrating themselves before the living Priapus, and taking him devoutly in their hands, kist him, whilst his bawdy owner strokt their silly heads, muttering some filthy prayers for their prolification."[1]

The majority of the Hindu phallic worshippers, however, believed in the joint responsibility of the male and female principles, and, as time went on, the members of this section naturally grew ever more numerous. They represented the union of the sexes—which accounted for creation and reproduction—by the union of the symbols of the male and female principles, in the form of the Lingam-Yoni combination. The leaders of the sect, says Lieutenant Wilford, in their attempts to reconcile the two systems, tell us, in their allegorical style, that Parvati and Mahadeva found their concur-

[1] *A New Account of the East Indies*, Edinburgh, 1727, Vol. I, p. 152.

rence essential to the perfection of their offspring, and that Vishnu, at the request of the goddess, effected a reconciliation between them: hence the navel of Vishnu, by which they mean the *os tincæ*, is worshipped as one and the same with the sacred Yoni.[1]

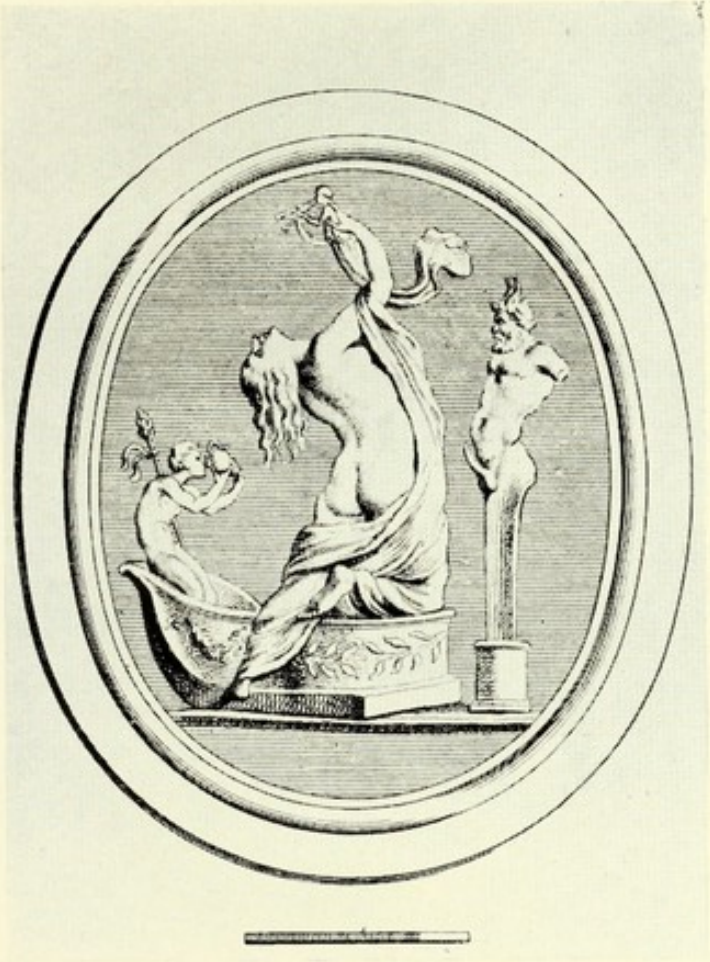
A sect of Brahmans, called Seyvias, worshipped the phallic deity Eswara, who is represented, in the temples devoted to his worship, "under a very immodest shape, expressing commerce of the sexes." According to tradition, on one occasion, a *Moniswara*, visiting the temple of Eswara, at a time when the god was engaged in sexual intercourse with Parvati, and in consequence being refused admission, broke out into an imprecation that whoever should worship Eswara under the abovementioned shape, might receive greater advantage than if he worshipped the god under his proper image. It was to this episode that the scandalous and indecent images, under which Eswara came to be worshipped, owed their origin.[2]

IV

The Nature of the Hindu Phallic Emblems

In most cases the Lingam was merely a block of stone of the conventional shape of the erect phallus, set upon a pedestal, and suggesting to the uninitiated observer no connexion whatever with the male organ of copulation. In some cases, however, some attempt at elaboration was made. In the Great Pagoda of Madura, the representative of the deity is a block of black granite, four feet in height, and conical in shape, "with the outlines of a human face on the top, and a gold

[1] *Asiatic Researches*, London, 1799, Vol. III, p. 363.
[2] Thomas Broughton, *Historical Dictionary of Religions*, London, 1742.



MÆNADE WORSHIPPING THE GOD PAN IN THE FORM OF HERMES.

From Mariette, *Traite des Pierres Gravées* (Paris, 1750).

[*Face page* 198.

CEREMONIAL PHALLIC WORSHIP IN INDIA.

From Moor, *Hindu Pantheon* (1810).

arch over it, carved in open work, resembling the glory."[1]

Apparently these Lingams were invariably constructed of durable materials. The reason for this is indicated in the intention of the worshippers that all such structures should be of a permanent nature. It is stated in the *Shastras* that once a Lingam has been fixed to the ground, it should remain there for ever; its removal from this original position destroying the sanctity of the symbol and constituting an act of desecration. Thus, in every part of India, there is the greatest abhorrence to disturbing a Lingam.[2]

Captain Pogson states that from time immemorial the Hindus have worshipped Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer, as emblems of the one and only god, Brimh, typified by the Lingam, the source of all life. Three faces are found engraved upon the one god: denoting the care of the creator, the benignity of the preserver, and the severity of the destroyer. Similarly the Lingam comprises three parts: the pedestal, the cup, and the small pillar in the cup, representing respectively Brahma, Vishnu and Siva.[3]

At Benares, the temple receiving the most reverence of all, says Sherring, is the one dedicated to the god Bisheswar, whose image is the Lingam, a plain conical stone set on end. Bisheswar, who is merely Siva under another name, is the reigning deity of the city. He is invariably worshipped through a phallic symbol.[4]

[1] *Archæologia*, 1792, Vol. X, p. 452.

[2] Mitra, *op. cit.*, p. 71. From the observations of Sir John Woodroffe (Arthur Avalon), it would seem that the Hindus recognized Lingams (Anâdilingas) which appeared supernaturally as well as those constructed by man. The supernatural or "self-existent" type were faultless specimens. See *Principles of Tantra*, edited with an introduction and commentary by Arthur Avalon, Luzac & Co., London, 1914, Vol. I, p. 202*n*.

[3] *A History of the Boondelas*, Calcutta, 1828.

[4] M. A. Sherring, *The Sacred City of the Hindus*, 1868, p. 152.

Lieutenant-Colonel James Tod mentions seeing a huge cylinder of red freestone covered with miniature Lingams. It was looked upon as "a multiform symbol of Mahadeva, and called Koteswara, meaning "with a million of Lingams."[1]

The symbolism which interprets almost any upright object as a phallus was as insistent in India as in all other countries addicted to phallic worship. A hill or a

COMBINED LINGAM-YONI

mountain might, on occasion, be held to represent a phallic god. Thus because Mount Kailása, in the Tibetan Himalayas, is thought to resemble a Lingam in shape, both Siva and his consort, Parvati, are supposed to reside there. Devotees of these deities make pilgrimages to this sacred mountain.[2]

[1] *Travels in Western India*, 1839, p. 333.
[2] C. H. Tawney, *The Ocean of Story*, 1924, Vol. I, p. 2*n*.

The Yoni, or symbol of Sakti, the feminine element in nature, was worshipped either separately or in combination with the Lingam. A ring, a circle, a cleft, a dove, an ark:[1] all were emblems of the feminine, and each was termed a Yoni.

The manner in which objects are symbolized as representatives of the Hindu triad, Brahma, Vishnu, and Siva, is described by Buchanan:

> "So peculiar are the effects of this impure worship on the minds of the Hindus, that they are disposed to symbolize the objects of nature in a manner analogous to it. If a man digs a pond, he considers it as a Yoni, or emblem of female nature, and he consecrates it by fixing in it a mast decorated with a chaplet of flowers. The sea, or a well, or a cave, conveys a similar type. A mountain, obelisk, or anything conical, excites the idea of the Lingam. Thus in like manner as Christians spiritualize natural scenes for an edifying purpose, the Hindus *sensualize* the objects of nature."[2]

The ark (*argha*) appears to have become symbolical of the female element or Sakti. How this occurred is revealed in the before-mentioned *Puranas*.

> "Satyavrata having built the ark, and the flood increasing, it was made fast to the peak of Nau-Bandha with a cable of a prodigious length. During the flood, Brahma or the creating power was asleep at the bottom of the abyss: the generative powers of nature, both male and female, were reduced to their simplest elements, the Lingam and

[1] For a consideration of the phallic significance of the ark of Noah see p. 144.

[2] *An Apology for Promoting Christianity in India*, 1813, p. 49.

the Yoni, assumed the shape of the hull of a ship since typified by the *Argha*; whilst the Lingam became the mast. In this manner they were washed over the deep, under the care and protection of Vishnu. When the waters had retired, the female power in nature appeared immediately in the character of Capoteswari, or the dove, and she was soon joined by her consort, in the shape of Capoteswara."

The female vulva is represented by the ring, the circle, or the triangle. Similarly, any cleft or fissure is, in some circumstances, interpreted as signifying the Yoni, through its fancied resemblance to the female opening. In Moor's *Hindu Pantheon*, we read of a cleft rock situated at the extremity of a promontory called Malabar Point, to which worshippers resort "for the purpose of regeneration by the efficacy of a passage through this sacred type." In the same authoritative work we are informed that when Ragonaut Rao (colloquially referred to as Ragoba), during his exile from Poona, was living in Bombay, he built on Malabar Hill a tower, in which he lived. He was in the habit occasionally of passing his body through the cleft, and was said to have benefited much by such regeneration. It is also related that Sivaji, the founder of the Mahrata state, was known to venture secretly upon the island of Bombay, at a time when discovery would have meant his ruin, in order to avail himself of the benefit of this efficacious transit.[1]

It appears from what Lieutenant Wilford has to say on the subject, that the original idea was to construct of pure gold a life-size statue of the female principle, either in the shape of a woman or a cow. In this statue

[1] Edward Moor, *The Hindu Pantheon*, 1810, p. 397.

FRAGMENT OF SCULPTURE FOUND ON THE ISLAND OF ELEPHANTA, NEAR BOMBAY.

From Payne Knight, *Worship of Priapus* (1786).

See text page 203.

[*Face page* 202.

the individual desiring regeneration was enclosed, and then dragged forth through the usual channel. The practical difficulties in the way of carrying out this method induced the priests to decree that it was sufficient to make an image of the sacred Yoni, through which a person could pass, hence the use of the ring, the triangle and a cleft in the rocks. Stones with circular holes in them, similar to the "holed stones" of Ireland and Cornwall (cf. p. 234) were also used for this purpose.

In some cases the Lingam and the Yoni were worshipped together in the form of an upright emblem of the phallus upon an *argha* or shell-shaped Yoni. This double symbol was sometimes termed the *Pulleiar*. It was, according to Davenport, greatly venerated by the worshippers of Siva.[1]

Upon the island of Elephanta, near Bombay, there is a remarkable and magnificent pagoda, dedicated to the worship of the sun-god, Siva. In this rock-cut temple is a phallic pillar. It has often been described. I reproduce one such description here.

> "In the middle of the room stands a base or altar (*vedi*) nine feet nine inches square, moulded similarly to the bases under the *trimurti*, and other sculptures, and about three feet high. In the centre of this is placed the Lingam, cut from a stone of a harder and closer grain than that in which the cave is executed. The lower end of the Lingam is two feet ten inches square, and is fitted into a hole in the *vedi* or base; the upper portion is circular, of the same diameter, about three feet in height, and rounded above. This plain stone, the

[1] John Davenport, *Remarks on the Symbols of the Reproductive Powers*, 1869.

> mysterious symbol representative of Siva as the male energy of production or source of the generative power in nature—as the Yoni or circle in which it stands is of the passive or female power—is the idol of this temple, the central object of worship, to which everything else is only accessory or subsidiary. The *Shalunka* or top of the pedestal is somewhat hollowed towards the Lingam to receive the oil, ghi, etc., poured on it by worshippers, and which are carried off by a spout or *pranálika* on the north side that is now broken off."[1]

The Lingam and Yoni were also worshipped in combination at Elora, as the following eyewitness's account plainly indicates:

> "The principal object of worship at Elora is the stone so frequently spoken of, the Lingam of 'the changer of things,' Mahadeva (literally the great God), Siva. It is a symbol of him in his generative character; the base is inserted in the Yoni; the Ling is of a conical shape, and often a black stone, covered with flowers (the *Belia* and *Asaca* shrubs); the flowers hang pendant from the crown of the ling-stone to the spout of the Argha or Yoni (mystical matrix); not a whit better than the phallus of the Greeks and its ceremonies. Whatever enthusiasts may say to the contrary, this symbol is grossly indecent, and abhorrent to every moral feeling, let the subject be glossed over as it may. Five lamps are commonly used in worship (*Puja*) at this symbol, but frequently one lamp having five wicks. Often the lotus is seen on top of the ling. The water that the Argha holds (the pedestal in which the Ling is inserted), is emblematical of Vishnu,

[1] J. Burgess, *The Rock Temples of Elephanta*, Bombay, 1871, pp. 17-18

and the dent or orifice in the frame (Yoni) or rim, is called the navel of Vishnu."[1]

In certain cases, however, something more than a symbol seems to have been required. Thus those phallic worshippers who belonged to the Vámáchára cult were not satisfied with the cylindrical upright fixed upon a horizontal stone; they considered that a "distinct female figure, to serve as the consort of the Lingam, was essential"[2] (see p. 210).

Somewhat analogously, the fakirs, or monks, so universally worshipped in India, were accustomed to sit in the temples and have their private parts kissed by their devotees.

V

The Rites of Hindu Phallicism

In the Sacred Hindu Books a specific ritual, to be carried out by all worshippers of the Lingam, was elaborated. For the following abridged account of this ritual, as delineated in the *Lainga Purana*, I am indebted to Vans Kennedy's interesting work on Hindu mythology.

"Having bathed in the prescribed manner, enter the place of worship; and, having performed three suppressions of the breath, meditate on that god who has three eyes, five heads, ten arms, and is of the colour of pure crystal, arrayed in costly garments, and adorned with all kinds of ornaments: and having thus fixed in thy mind the real form

[1] John B. Seely, *The Wonders of Elora*, 1824, pp. 291-2.
[2] Mitra, *op. cit.*, p. 71.

of Maheshwara, proceed to worship him with the proper prayers and hymns. First, sprinkle the place and utensils of worship with a bunch of *darbha* dipped in perfumed water, repeating at the same time the sacred word OM, and arrange all the utensils and other things required in the prescribed order; then in due manner, and repeating the proper invocations, prayers and hymns, preceded by the sacred word OM, prepare thy offerings. For the *padiam* (water for the ablution of the feet), these should consist of ushiram, sandal, and similar sweet-smelling woods; for the *achamanam* (water for rinsing the mouth), of mace, camphor, bdellium, and agallochum, ground together; and for the *arghya* (a particular kind of oblation, which consists of different articles in the worship of different deities), of the tops of Kusha grass, prepared grains of rice, barley, sesamum, clarified butter, pieces of money, ashes and flowers. At the same time, also, must be worshipped Nandi (the principal attendant of Siva) and his wife, the daughter of Marut. Having then with due rites prepared a seat, invoke with the prescribed prayers the presence of Parameshwara, and present to him the *padiam, achamanam,* and *arghya.* Next bathe the Lingam with perfumed water, the five products of the cow, clarified butter, honey, the juice of the sugar-cane, and lastly pour over it a pot of pure water, consecrated by the requisite prayers. Having thus purified it, adorn it with clean garments and a sacrificial string, and then offer flowers, perfumes, frankincense, lamps, fruits, and different kinds of prepared eatables and ornaments. Thus worship the Lingam with the prescribed offerings, invocations, prayers, and hymns, and by circum-

ambulating it and by prostrating thyself before Siva, represented under this symbol."

There were many variations in the ritual thus originally prescribed in the *Puranas*. According to a writer in the *Asiatick Miscellany* (1785), in connexion with the worship of a black Lingam called Seeb, in the Visswishor pagoda, a feature of the rites, which in other respects followed closely those already described, was the ringing of bells. Not only were the worshippers called to the temple each morning and evening by the tolling of bells, but between each prayer a small bell was tinkled.

Apropos of this reference to the use of bells, it is interesting to note that Forlong considers that "no Lingam-worship can be conducted without the bell." He says that "in union the Lingam and bell give forth life and sound, as Siva's priests have confessed to me. Bell ornamentation is very conspicuous on sacred buildings, where it is usually said to represent the mammæ, and denote fertility."[1] Payne Knight states that the symbolical statues and temples of the Hindus have bells attached to them.[2]

[1] J. G. R. Forlong, *Rivers of Life*, 1883, Vol. I, p. 232.

[2] *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, 1818. This use of bells in the rites of phallic worship was not restricted to India. The practice, though a very ancient one, may have resulted from the use of the sistrum by Isis in driving away Typhon. Ovid says it was one of the goddess's special symbols. For this reason probably it was shaped like a vulva. The ringing of bells was considered to be effective in driving away evil spirits and as a preventive of storms. Also, according to Forlong, bells were used in most churches to denote the movements of the "Man of God" (*Rivers of Life*, p. 211). Virgins were accustomed to wear bells attached to their garments; so, too, did the Egyptian and Jewish priests. Aaron wore bells on his robes for protective purposes. In many of the ancient priapic figures, especially those used as amulets, tiny bells were attached to the phalli. The tolling of church bells still persists, though few people are aware of the phallic significance and implications of the custom.

Not all Lingam worship was conducted within the precincts of the temples. In many cases it was associated with the worship of the Ganges, as Dr. Duff has pointed out.[1] The people, in vast multitudes, of all sects and castes, hied them every morning to the banks of the sacred river, there to perform their ablutions and devotions. Most of them were worshippers of Siva. They were to be seen performing the rites connected with the worship of the phallus. There were no permanent Lingams erected there for them to worship, nor did these worshippers bring ready-made phalli with them. Each took up a piece of clay and moulded it into the form of a Lingam. As, with practised hands, he worked the clay into the required shape, he addressed it thus: "Siva, I make thy image. Praise to Salpani (Siva, the holder of the *trisula,* or trident). O God, enter into this image; take life within it. Constant reverence to Mahesa (Siva), whose form is radiant as a mountain of silver, lovely as the crescent of the moon, and resplendent with jewels; having four hands, two bearing weapons (the mace and the trident), a third conferring blessings, and the fourth dispelling fear: serene, lotus-seated, worshipped by surrounding deities, and seated on a tiger's skin. Reverence to the holder of the pinaca (a part of the Lingam). Come, O come! Vouchsafe thy presence, approach, rest, and tarry here." By this time, the image being completed to his satisfaction, the worshipper presents flowers to it, prays and supplicates, and after a final burst of oratorical genuflexion, flings the Lingam away.

The essence of phallic worship in India, it has been stated, is its characteristic symbolism. The Lingam is considered to be merely a means of bringing the invisible god into the presence of the worshipper.

[1] *India, and Indian Missions,* Edinburgh, 1839, p. 217.

"Nothing whatever," says Vans Kennedy, "belongs to its worship, or to the terms in which this is mentioned, which has the slightest tendency to lead the thoughts from the contemplation of the god, to an undue consideration of the object by which he is typified."[1]

Now it is largely in view of the alleged innocuous and somewhat metaphysical nature of this worship that it has been again and again reiterated and emphasized that the Lingam and Yoni worship of India cannot be in any way compared with the priapic worship of Greece, Rome, Egypt, and many other parts of the globe. Many even of those who deplore the phallicism inherent in every form of Hinduism are of opinion there is no consciously obscene or depraved meaning associated with the rites peculiar to this worship.

Sir William Jones contends that to the Hindu legislators nothing that was natural could be obscene, "a singularity which pervades all their writings, but is no proof of the depravity of their morals."[2]

Despite these opinions and assurances, there are abundant indications that the ritual laid down in the *Puranas* was departed from on many occasions and to some tune. For instance, the festival held annually by the Vámáchára sect:

> "The great feast, called *Siva Ratri,* is the period of the year when the Hindu worship of Venus is to be performed. The person who wishes to perform the sacrifice is to select a beautiful young girl of any caste, a pariah, a slave, a courtesan, a nautch girl, would be preferred. She is called *Duti,* 'angel messenger,' or conciliatrix, being the medium of intercourse between the worshipper

[1] *Researches into the Nature and Affinity of Ancient and Hindu Mythology,* 1831, p. 308.
[2] *Works,* Vol. II, p. 311.

and the goddess. She is also called *Yogini,* or min —literally 'one who has joined.' After fasting and bathing, she is elegantly dressed and seated on a carpet. The five acts (wine, flesh, fish, magic and lewdness) are then performed in order, and the votary erects a magical diagram, and repeats a spell. . . . The devotee next meditates on her as *Pracriti* (Nature), and on himself as a deity. He offers prayers to her, and then proceeds to inspire her in each particular limb with some one goddess, of the host of goddesses. He adores, in imagination, every individual part of her person, and, by incantation, lodges a fairy in every limb and member, and one in the Yoni, as the centre of delight. He presents her with flesh, fish and wine. He makes her eat and drink of each, and what she leaves he eats and drinks himself. He now strips her entirely naked, and strips himself also. He recommences to adore her body anew in every limb; from this the rite is often termed *Chacra Puja,* or worship of the members. He finally adores the *Agni Mandalam* (*pudendum muliebre*) with reverent language, but lewd gesticulations."[1]

After her defloration the girl is known as a *Yogini* (one who is "attached" to the goddess).

Even more notorious are the members of a lesser known sect termed the *Kánchuliyas.* The following account of the promiscuity rite which is the main feature of their ceremony is sufficiently revealing.

"It is said to be distinguished by one peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a com-

[1] Edward Sellon, *Memoirs of the Anthropological Society of London,* 1866, Vol. II, p. 274.

munity of women among the votaries, but disregard even to natural restraints. On occasions of worship the female votaries are said to deposit their upper vests in a box in charge of the *Guru*. At the close of the usual rites the male worshippers take each a vest from the box, and the female to whom the garment appertains, be she ever so nearly of kin to him, is the partner for the time in his licentious pleasures."[1]

Describing the sacrifices to the Hindu fertility gods, the Abbé Dubois refers to the orgies characteristic of the celebrated temple of *Tirupati* in the Carnatic, presided over by the god Vencata Ramana, to which barren women flock from all parts of India.

"On their arrival, they apply first of all to the Brahmans, to whom they disclose the nature of their pilgrimage, and the object of their vows. The Brahmans prescribe to the credulous women to pass the night in the temple, in expectation that, by their faith and piety, the resident god may visit them and render them prolific. In the silence and darkness of the night, the Brahmans, as the vicegerents of the god, visit the women, and in proper time disappear. In the morning, after due inquiries, they congratulate them on the benignant reception they have met with from the god; and, upon receiving the gifts which they have brought, take leave of them, with many assurances that the object of their vows will speedily be accomplished. The women, having no suspicion of the roguery of the Brahmans, go home in the full persuasion that they have had intercourse with the divinity of the temple, and that the god who has deigned

[1] Horace Hayman Wilson, *Works*, London, 1862, Vol. I, p. 263.

to visit them must have removed all impediments to their breeding."[1]

Bell tells us that the ceremonies connected with the worship of the idol Giagannat, which resides in a temple situated in a town of the same name, involve presenting to him as wives the most beautiful virgins available. These young women are shut up in the temple with the god, and they "never fail, through the care and assiduities of the priests, to come out pregnant."[2]

Signor Pietro della Valle, a seventeenth-century observer, visited a temple dedicated to an idol called *Virena Deuru*. His description of this temple is best given in his own words:

> "In the body of the temple were many other wooden statues of less idols, placed about in several places, as 'twere for ornament, some of which were figures of their gods, others not of gods, but for ornament, of several shapes. Many of these figures represented dishonest actions. One was of a Woman, lifting up her clothes before, and showing that which Modesty obliged her to cover. Another was of a man and a woman kissing, the man holding his hand on the woman's breasts: another had a man and a woman naked, with their hands on one another's shameful parts, those of the man being of excessive greatness, and sundry such representations fit indeed for such a temple."[3]

It is noteworthy that the writer of the article on "Brahmanism" in the *Catholic Encyclopædia* says, in reference to temples dedicated to the worship of Siva

[1] *Description of the Character, Manners, and Customs of the People of India*, London, 1817, pp. 410-11.
[2] *The New Pantheon*, London, 1790.
[3] *Travels into East India*, 1665, p. 114.

and Vishnu, that the interior walls are "covered with shocking representations of sexual passion," and the worship of Durga-Kali (the consort of Siva) "degenerated into shocking orgies of drunkenness and sexual immorality, which even to-day are the crying scandal of Hinduism"[1] (cf. p. 219).

Seely says "there is nothing too depraved or lascivious for the Hindu mind to contemplate and describe."[2] According to Captain Hamilton, the temples of the phallic god Gopalsami were decorated with obscene effigies of men and women in indescribably indecent postures, and of demons whose genital parts were of prodigious size in proportion to their bodies.[3] The same authority mentions seeing, in the town of Ganjam, a pagoda, containing a huge image of the same god, Gopalsami. This deity is sometimes carried in procession through the streets, and on the coach in which he sits, there are pictures of gods and goddesses in copulation, similar to those in his temple. One of his attendants on the coach has a stick about two feet in length, one end of which is carved in the shape of a phallus. The stick is placed between the idol's legs, with the end sticking out before him. Virgins and childless married women come and worship the stick, and the priests bestow blessings on them to make them fruitful.[4]

It is in the sacrificial rites that are exhibited perhaps the most extreme acts of licentiousness. And of all the forms of sacrifice which the Hindus have practised that particular brand connected with the worship of Juggernaut[5] (the lord of the world) is the most remark-

[1] This article was written in the year 1907.
[2] *The Wonders of Elora*, p. 281.
[3] *A New Account of the East Indies*, 1727, p. 381.
[4] *Ibid.*, p. 379.
[5] Also termed Juggernath and Jugat-Nath.

able, the most diabolically cruel, and, at the same time, the most licentious. Juggernaut is really Vishnu masquerading under another name, and the main temple delegated to his worship was in Orissa, at a spot near the mouth of the Ganges. Once a year, and sometimes oftener, the image of the god is mounted upon wheels and dragged in procession by a number of selected worshippers. The idol is a huge affair, of frightful appearance. In addition, two other idols, only slightly smaller and less hideous in appearance than Juggernaut himself, are similarly dragged in procession. All along the route, worshippers cast themselves under the wheels of the car bearing the main idol, to the cheering of thousands of spectators. They suffer fearful injuries or are crushed to death. Besides the festival held at the headquarters of the god, there are similar celebrations staged in every village and town throughout Bengal, so that, as Dr. Duff avers, " there are not merely hundreds of thousands, but literally millions, simultaneously engaged in the celebration of orgies, so stained with licentiousness and blood, that, in the comparison, we might almost pronounce the Bacchanalia of Greece and Rome innocent and pure! "

The outside celebrations and sacrifices do not, however, terminate the orgies. The more purely phallic procedures take place in the temple of the god himself. At the conclusion of the procession, the Brahmans select the most beautiful maiden available for the bride of Juggernaut. She accompanies the god into his temple, remaining with him the whole night. She is told by the Brahmans that Juggernaut will lie with her, and is commanded to inquire of him if the year will be a fruitful one, and what exactly should be the nature of the festivities, the prayers, and the offerings which he requires in return for his bounty. In the

night, says Bernier, one of the Brahmans enters the temple by means of a secret door, enjoys the unsuspecting girl, and tells her the nature of the god's requirements. The following morning, during her progress to another temple, to which she is carried with the usual pomp and magnificence, she is requested by the Brahmans to proclaim aloud to the people "all she has heard from the lustful priest, as if every word had proceeded from the mouth of Juggernaut."[1] (See also Chapter IV for particulars of temple prostitution in India.)

Captain Campbell says of the celebrated pagoda of Juggernaut:

> "It is an immense barbarous structure of a kind of pyramidal form, embellished with devices cut in stone work, not more singular than disgusting. To keep pace with the figures of their idols a chief Brahman, by some artificial means (by herbs I believe) has brought to a most unnatural form, and enormous dimensions, that which decency forbids me to mention; and the pure and spotless women, who from their infancy have been shut up from the sight of men, even of their brothers, are brought to kiss that disgusting and shapeless monster, under the preposterous belief that it promotes fecundity."

Rájendralála Mitra states that in the temples of Orissa were depictions of "human couples in most disgustingly obscene positions,"[2] and again, at the Great Temple of Puri, "a few of the human figures are disgustingly obscene."[3] Similarly, at Madras, are pagodas

[1] *Travels in the Mogul Empire*, 1826, Vol. II, p. 7.
[2] *The Antiquities of Orissa*, p. 48.
[3] *Ibid.*, p. 118.

devoted to phallic worship. Of these, says a seventeenth century writer: "on the walls of good sculpture were obscene images, where Aretino might have furnished his fancy for his bawdy postures."[1]

One of the most extraordinary and repulsive of the fertility rites was that connected with the sacrifice of a horse to the deity. An animal specially selected for the purpose was allowed to roam at large for a year before it was offered in sacrifice. It was secured to the sacrificial post and smothered. A woman, usually the leading lady of the district, was then compelled to lie down alongside the corpse of the animal. Both woman and horse were then carefully and completely covered with a large sheet of opaque material. "In that position she performed a very obscene act with the horse symbolizing the transmission to her of its great powers of fertility."[2]

VI

Modern Hindu Phallic Worship

Although the more extravagant, realistic, and frankly obscene rites connected with Hindu phallicism, so far, at any rate, as their public expression is concerned, have been put down by the British Government, there is no doubt that a good deal of surreptitious sex worship still goes on. Referring to the places devoted to Lingam worship, Garrett says: "Some of these shrines still retain their reputation, as the temple of Vaidyanáth in Bengal, where an annual Melá takes place at the Sivarátri, where more than 100,000 pilgrims assemble."[3]

[1] John Fryer, *A New Account of East India and Persia*, 1698, p. 39.
[2] C. H. Tawney, *The Ocean of Story*, 1924, Vol. IV, p. 16.
[3] John Garrett, *Classical Dictionary of India* (Supplement), Madras, 1873.

During the course of the notorious Maharaj libel case, in 1862, many details respecting the sexual orgies connected with modern Hindu phallic worship were divulged by the witnesses. The action was brought by a Brahman named Jadunathjee Brizrattanjee Maharaj against the editor of the *Satya Prakásh* (*Light of Truth*), a native newspaper published in Bombay, in respect of an alleged libel, published on October 21st, 1860, concerning the sexual promiscuity which it asserted was practised at the meetings of members of the sect of Vallabhacharyas, worshippers of the god Krishna.[1] In the course of the trial, it was stated that the members of the sect believed that Vallabhacharya was an incarnation of Krishna, and that the Maharajs, being descendants of Vallabhacharya, claimed to be and were accepted as incarnations of the god by hereditary succession. A mystic rite, in which the "mind, property and body" of the worshipper were dedicated to the personification of Krishna, was popularly interpreted as implying that the Maharajs possess absolute rights over their followers, and, as the judge remarked in his summing up, the Maharajs appeared to have availed themselves of these beliefs and impressions to gratify licentious propensities. "Adultery between god and the creature," pointed out Mr. Anstey, counsel for the defence, in the ethical code of the Vallabhacharyas was "sinful neither to god nor the creature." Something analogous to the nature of the *jus primæ noctis* was apparently implicit in the tenets of the faith, for in the sacred book, *Sidhant Rasya*, it is stated: "consequently before he himself has enjoyed her, he should make over his lawful wife to the *Achayria* (i.e., the Maharaj) and he should also make over his sons and daughters; after having got married he should

[1] Krishna was reputed to have 16,000 wives, or princesses.

before having himself enjoyed his wife, make an offering of her to the Maharaj, after which he should apply her to his own use." There was abundant evidence that the members of the sect carried out these commands faithfully. The editor stated on oath: "It is a matter of general reputation in the sect that all the Maharajs have carnal intercourse with the wives and daughters of their most zealous devotees, girls are sent to the Maharajs before being touched by their husbands. I know of such instances." In particular, the many festivals which were held constituted occasions for indulgence in sexual orgies. "During the 'Ras' festival, wives and husbands collect promiscuously in a room, and have carnal intercourse among them. The 'Ras' festival is held three or four times in a month. The Maharaj has actual sexual intercourse with many women, and is called their husband." According to another witness, the Maharaj selected his temporary "wife" from among the worshippers by pressing her hands with his foot, this being a sign that he wished to have intercourse with her. "When the woman looks towards the Maharaj, he makes signs with his eyes and smiles, and minding these smiles, the woman goes into an inner room." Often permission was granted to witness the *Ras-Lila*, as sexual connexion between the Maharaj and one of his devotees was termed. For this privilege the witness must contribute some monetary offering, as also must the female participant in the *Ras-Lila*, for, as transpired during the evidence, "to have connexion with the Maharaj is considered to lead to 'Gowloke' (the paradise of the 16,000 gopees)."[1]

Saktism still persists in India, and although the orgies which at one time were such a feature of this worship of the female principle are not now publicly performed,

[1] *Report of the Maharaj Libel Case*, Bombay, 1862.

there is no doubt that a good deal of promiscuity is practised in secret. In fact, Monier-Williams, just over half a century ago, said:

> "It is well known that even in the present day, on particular occasions, the adherents of the sect go through the whole ceremonial in all its revolting entirety. When such occasions occur, a circle is formed, composed of men and women seated side by side without respect of caste or relationship. Males and females are held for the particular occasion to be forms of Siva and his wife respectively, in conformity with the doctrine propounded in one of the Tantras, where Siva addressing his wife says: 'All men have my forms and all women thy form; anyone who recognizes any distinction of caste in the mystic circle (*cakra*) has a foolish soul.'"[1]

Katherine Mayo, writing as recently as 1927, in her book, *Mother India*, says:

> "Siva, one of the greatest of the Hindu deities, is represented on highroad shrines, in the temples, on the little altar of the home, or in personal amulets, by the image of the generative organ, in which shape he receives the daily sacrifices of the devout."

In relation to this worship of Siva, Wilkins states there is still existent the sect known as Vámácháris, composed of the more dissolute and reprehensible members of Hindu society. Their rites sanction promiscuity of the most flagrant description. The proceedings, if the reports concerning them are correct, are "quite unfit for publication"[2] (see p. 209).

[1] *Religious Thought and Life in India*, 1883, p. 192.
[2] *Modern Hinduism*, 1887.

According to Sir George Birdwood, pillar worship on the lines of that employed by Jacob at Bethel, "may still be witnessed every day, at every turn, in India."[1] The same authority further observes that "to this day, in India, a wealthy Hindu, if certain of being sonless, will set up and endow a Lingam named after himself, or his father, in perpetual witness of the family stock and kin."[2]

Magnus Hirschfeld, in writing, in 1935, of his travels in the East, says: "In India to-day the highest worship is accorded the Lingam. In Benares alone, ten thousand of these are set up, not counting the hundreds of thousands offered by dealers at every price in the most diverse varieties and materials."[3]

Phallic worship still survives in Siam. According to P. A. Thompson, Lingams, "often of a grossly realistic character," are to be found in the temples. "Against certain trees in the jungle," he says, "may be seen piles of phallic emblems rudely carved out of sticks."[4]

[1] *Journal of the Royal Society of Arts*, December 30, 1910, p. 156.
[2] *Ibid.*
[3] *Women, East and West*, Heinemann (Medical Books), 1935, p. 180.
[4] *Lotus Land*, Werner Laurie, 1906, p. 113.

CHAPTER XII

PHALLICISM IN CHINA AND JAPAN

I

Yang and Yin

THE Chinese cosmogony, in anything resembling a complete metaphysical entity, dates back to the time of Confucius. That august philosopher was responsible for the creation of the two governing principles known as *Yang* and *Yin*, leading to the birth of numerous deities personifying these principles.

According to Confucius, in the beginning, there was nothing but chaos. Heaven and earth were co-existent and indistinguishable. There were, however, in this medley, two distinct forces or principles, the male and the female, termed by the philosopher *Yang* and *Yin*. Gradually these two principles separated, one ascending to form heaven, the other descending to create the earth. Nature resulted from the union of heaven and earth, or male and female, creating all the animals, plants, and objects upon the earth and in the heavens. Heaven was the father and earth the mother.

Every creature produced is in its character dependent upon the precise proportion in which *Yang* and *Yin* are blended. M'Clatchey states that *Khëen* or *Yang* is the *membrum virile* and *Khwan* or *Yin* is the *pudendum muliebre*. The idea of sex appears to have entered so thoroughly into the Chinese cosmogony that

everything, whether animate or inanimate, was considered to be of sexual origin, and as having sprung from heaven and earth, the progenitors of all. This concept was essentially patriarchal: heaven, or the male principle, being the superior, and the earth, or the female principle, filling the inferior role.

The next step was the spiritualization of *Yang* and *Yin*. As Light and Darkness, they were deified under a miscellany of names. Sacrifices were regularly made to them as fertility deities.

Shang-te, the supreme god of ancient China, was all-powerful. There seems little doubt that, like the tribal god of the Hebrews, *Shang-te* was a pillar god. Among other phallic gods were *Lui-Shin*, the spirit of thunder, equivalent to Vishnu of the Hindus, Jupiter of the Greeks, and Osiris of the Egyptians. One of the most important of the nature goddesses was *Shing-moo*, the holy mother, or the "mother of perfect intelligence." She was a counterpart of the Egyptian Isis, the Hindu Ganga, and the Greek Demeter. When the first Christian missionaries arrived in China, they were shocked to find that the image of this goddess bore a striking resemblance to the Virgin Mary, and they were further startled and disconcerted to discover that *Shing-moo*, too, had conceived and given birth to a saviour son while yet a virgin.[1]

The most celebrated of all goddesses, however, is the famous *Kwai-Yin*,[2] worshipped alike by the followers of both the Shinto and the Buddhist faiths. According to Sir E. Reed, she was originally bisexual,[3] and, like

[1] Bernard Picart, *Religious Ceremonies and Customs*, 1733, Vol. IV, p. 472.

[2] This goddess was worshipped in Japan as *Quanwon* or *Canon*.

[3] It may be that the *earliest* conception of this deity was androgynous, but it would appear that from the time of Confucius *Kwai-Yin* was almost universally considered to be essentially and exclusively feminine.

ORIENTAL PHALLIC IDOL OF QUANWON OR KWAI-YIN.
From Kæmpfer, *History of Japan* (1728).
See text page 222.

[*Face page* 222.

most Oriental deities, has a multiplicity of arms. He puts the figure, in *Kwai-Yin's* case, at a thousand. The goddess has been referred to by a hundred different names, the most common of which are "Mother of Mothers," the "Goddess of a Thousand Arms," the "Yoni of Yonies," the "Goddess of Mercy," the "Queen of Heaven," and the "Lady of Plenty."

She is the wife or consort of *Shang-te,* under whose guardianship she sits on a throne made of the sacred "Lotus." God and goddess are rapt in their contemplation of the creative work of nature, symbolized in the womb of the goddess herself, the "golden vial" replete with wondrous treasures, and the "tree of life."

> "This picture," writes Forlong, "is a complete arcanum of the whole vast mythology, both spiritual and material. Although detailing nearly every concrete idea of the faith emblematically it exhibits to us a symmetrical and philosophic whole, even from the solar JAH, dual 'God of Light' sitting on his cow-clouds, down to the wombal base, which rises like a refulgent flower from the waters of fertility, as does every true Venus."[1]

Practically every characteristic of the *Yang-Yin* principles of nature are exhibited in the attachments or ornamentations of the goddess. With prodigal liberality she offers to her worshippers and adherents every product, material or metaphysical, of heaven and earth. Fruit and flowers, the ark, the sistrum, the symbols of manhood and womanhood, of religion and of goodness: all are there.

According to Kaempfer, she is far and away the most widely worshipped deity in both China and Japan. The same authority avers that she is sometimes delineated

[1] *Rivers of Life,* Vol. II, p. 529.

as "a mass of babies, who seem to grow out of her fingers, toes, and indeed the whole body."

Temples were erected for the worship of the goddess in all parts of the two countries, but perhaps the most remarkable of all is the one at Miako in Japan, known as the "Temple of Ten Thousand Idols." For the following description of it I am indebted to Kaempfer.

> "In the middle of the pagoda sits a prodigious black idol, which has six-and-forty arms and hands. Sixteen black demi-gods, of gigantic stature, are planted round about him. At some considerable distance there are two rows of other idols, one on the right hand, and the other on the left, which are all gilt, and all standing. Each idol has several arms. It is necessary to remark here, that the multiplicity of arms and hands expresses, or is a symbol of, the power of the idol. Some have a kind of shepherd's crook in their hands, others garlands, and all of them one implement or another. Their heads are surrounded with rays, and there are seven other figures over them, the middlemost whereof is less than the rest. In this Pantheon there are likewise ten or a dozen rows of other idols, about the common stature of a man, set very close together, and disposed in such a manner that they gradually ascend, in order that all of them may be equally conspicuous, and attract the eyes of the devotees."[1]

Kwai-Yin is represented in a figure with seven heads and a multiplicity of arms and hands.

[1] E. Kaempfer, *The History of Japan*, 1728.

II

The Festival of Agriculture and the Worship of the Bull

A couple of centuries before the birth of Christ, there was instituted in China, by the reigning monarch of the time, a curious anniversary known as the Festival of Agriculture. In Pekin it was customary to sacrifice a living cow in the *Tee-Tan,* or temple, dedicated to the earth, while, at the same time, in smaller towns throughout the country, the figure of a cow, made of baked clay and of prodigious size, was carried in triumphal procession through the streets, followed by the whole of the inhabitants. The cow's horns and hoofs were gilded, and ornamented with silken ribbons. Finally, the clay image was taken into the temple, and, after suitable offerings had been placed on the altar, the cow was broken into pieces by the officiating priest. These pieces were distributed among the worshippers.[1] The practice closely resembles that among the ancient Egyptians of breaking up the image of an ox, representing Osiris, at the festivals held in honour of Isis, and distributing the fragments among the priests.

The bull worship of ancient Japan was just as essentially phallic as the bull worship of Persia, of Egypt, of Judea (cf. Chapter X).

> "There is a pagod at Miaco, in Japan," writes Picart, "consecrated to a hieroglyphic bull, which is placed on a large square altar, and composed of solid gold: his neck is adorned with a very costly collar; but that, indeed, is not the principal object that commands our attention. The most remark-

[1] John Barrow, *Travels in China*, 1804, p. 478.

able thing is the egg, which he pushes with his horns, as he grips it between his fore-feet. This bull is placed on the summit of a rock, and the egg floats in some water, which is enclosed within the hollow space of it. The egg represents the chaos; and what follows is the illustration which the doctors of Japan have given to the hieroglyphic. The whole world at the time of the chaos, was enclosed within the egg, which swam upon the surface of the waters. The moon, by virtue of her light, and her other influences, attracted from the bottom of these waters a terrestrial substance, which was insensibly converted to a rock, and by that means the egg rested upon it. The bull observing this egg, broke the shell of it, by goring it with his horns, and so created the world, and by his breath the human species."[1]

III

The Phallic Cult of Japan

The primitive religion of Japan comprised a hierarchy of spiritual deities, reminiscent of those connected with the Hindu cosmogony. This developed into the deification of heroes, a form of ancestor worship, implying an elaborate anthropomorphic polytheism. The Shinto cult, as it came to be called, was, for centuries, the predominant religion, though a rival faith, in the shape of a form of Buddhism, also became popular.

Perhaps the most marked feature of Shintoism was the animal worship which featured so largely in its rites. So powerful a feature was this reverence for

[1] *Religious Ceremonies,* Vol. IV, p. 303.

animals, that in view of the comparative scarcity of fauna in Japan, imaginary animals and birds were universally and extensively worshipped: thus the creation of the *dragon*, the *kirm*, and the *foo*.

Rougemont describes the Shinto worship as "profane, earthly, epicurean, which desires not to be tormented by the fear of God, which only celebrates joyous festivals; which is characterized by a morality wholly sensual in its nature, which has no belief in hell, but which must be governed by the severest laws." In other words Shintoism was an essentially hedonistic religion; having much in common with the religion of the ancient Romans and Greeks, and, in more modern times, with the witchcraft of the Devil-worshippers.

It seems inevitable that animal worship antedates phallicism, and Japan proves no exception to the universal rule. The personification, and then the deification, of the reproductive principle in nature, proceeded along well-defined and familiar lines. The gods were, in all cases, concerned with generation, as their names abundantly prove. Thus *Taka-mi-Musubi*, "the high august producer"; *Kami-musuri*, "the divine producer"; *Izanagi*, "the male who invites"; and *Izanami*, "the female who invites."[1] The deity Kunado, represented by a phallus, was an antidote to all that was evil; while the phallic character of the monkey-god, Saruta, "whom the shameless goddess Uzume approached in an indecent manner," was admitted in ancient Japan.[2]

These phallic deities, the notorious *Sahe No Kami* of the Shintoists and Buddhists alike, were worshipped everywhere. Phallic symbols were to be seen in all

[1] See article on Phallicism in Hastings' *Encyclopædia of Religion and Ethics*.

[2] *Ibid.*

parts of the country, in the streets of the cities as well as hidden away in the woods and among the mountains. They were considered to possess powerful healing and revivifying properties. Fatherhood was everywhere recognized as the highest mission of the gods, and because of this, ancient Shintoism worshipped the "supreme function."[1] The phallus itself was deified and named "*Konsei Myôjin*, who had his temples, images, ex-votos, and phallaphories."[2] *Kwan-Non*,[3] the Venus of Japan, the deified female principle, was similarly reverenced. The great temple of Asakusa was dedicated to the goddess, and smaller temples were distributed throughout the country. The pronouncedly phallic character of this worship was indicated by the nature of the "ex-votos of all kinds hung on the wall and on the great round pillars. Many of them are rude Japanese pictures."[4] Forlong states that "one of the ancient customs was to dedicate girls to the service of Venus, and in the temples to which these sacred prostitutes were attached, phallic emblems are found."[5] Kaempfer refers to a religious order of beautiful young girls called *Bikuni* or nuns, who lived in special establishments equivalent to the nunneries of Europe. Although they were actually sacred harlots, it was considered a great privilege to become a member of the order, girls being selected, apparently for their beauty and amorous propensities, from all classes, including those inhabiting the frankly commercial brothels.

According to Dr. Genchi Katō, the first reference to phallicism in Japanese literature is in an ancient docu-

[1] *Ibid.*
[2] *Ibid.*
[3] The principal phallic deity of the Chinese. For a description of this goddess see p. 223.
[4] Isabella L. Bird, *Unbeaten Tracks in Japan*, 1880, Vol. I, p. 67.
[5] *Faiths of Man*, Quaritch, 1906.

ment, the *Kogoshūi* (A.D. 807), wherein it is stated that in a moment of anger *Mitoshi-no-Kami,* the god of rice, sent a plague of locusts to destroy the rice crop, and "the people offered a phallic emblem to the god as a means of appeasing him."[1] Since that time it has been customary to offer, in the spring of every year, to *Mitoshi-no-Kami,* a phallic effigy consisting of a carved wooden figure with a huge phallus. The express object of this offering is the securing of a plentiful rice crop in the autumn. Dr. Katō further states that "in the yearly agricultural rites of the *Hachiman* shrine at Ni-ike in Mikawa Province, and the *Warei* shrine at Uwajima in Iyo Province, phallic emblems still constitute an indispensable part of the ceremonials."[2]

The worship of the "Heavenly Root," by which was meant the phallus, was everywhere stressed, and the shrines erected to it were purely phallic in character. The erect objects of wood and stone, even where they were not obviously representations of the human penis, were "sun-stones," symbolizing the union of the sun and the phallus.

The Shinto temples were the scenes of sexual orgies rivalling the Bacchanalia of ancient Rome. The reason for these temples being devoted to unashamed phallicism is indicated by a study of the *Kojiki* and the *Nihongi,* the sacred books of Japan, the contents of which, because of their obscene nature, cannot be translated into English.[3] Dresser mentions seeing, at one of the Shinto festivals, a huge car on the platform of which were "musicians making rude music with gongs

[1] *Transactions of the Asiatic Society of Japan,* second series, Supplement to Vol. I, December 1924, p. 5.

[2] *Ibid.,* p. 6.

[3] W. E. Griffis, *The Religions of Japan,* Hodder & Stoughton, London, 1895. See also Horace Grant Underwood, *The Religions of Eastern Asia,* Macmillan, New York, 1910, p. 71.

and fifes, and a masked actor, whose gestures would not be tolerated in England." This actor carried a staff which was "unmistakably phallic." He appeared alternately as male and female.[1]

Adam Scott, a Chinese merchant who visited Japan in 1865, stated that the deity named *Die Bootes* was precisely similar to the images of Boodh or Buddha in China. In company with Admiral Kuper and other officers, Mr. Scott visited the phallic temple of Azima, situated on an island twenty miles west of Yokohama. "They found the temple on the summit of a high hill, in the midst of a sacred 'grove.' On the altar they beheld a large phallus of stone, while a vast number of smaller size, and of wood, lay strewn around. Mr. Scott supposes that these latter may have been votive offerings."[2]

Apparently the efforts of the Government to suppress phallicism in Japan have been partially though not wholly successful. According to Aston, the cult "has long ago disappeared from the State religion, but it still lingers in the out-of-the-way parts of Eastern Japan."[3] He mentions that, in 1871, when travelling from Utsunomiya to Nikko, he saw "groups of phalli" along the road; and, in a town near Tokyo he witnessed a procession featuring "a phallus several feet high, and painted a bright vermilion colour."[4]

Neil Gordon Munro, writing in 1911, says that one or two courtesan processions "came under his notice somewhat less than twenty years ago, the phallus being then very conspicuous."[5]

[1] C. Dresser, *Japan*, Longmans, Green & Co., London, 1882, p. 197.
[2] Article by Edward Sellon in *Memoirs of the Anthropological Society of London*, 1866, Vol. II, p. 274.
[3] W. G. Aston, *Transactions and Proceedings of the Japan Society*, London, 1896, Supplement I.
[4] *Ibid.*
[5] *Prehistoric Japan*, Yokohama, 1911, p. 636.

In *The New Schaff-Herzog Encyclopædia of Religious Knowledge* (Vol. VI, p. 101) we read that "phallicism was once common, but in recent times the government has caused most of the symbols to be removed from public view."[1] The cult is, however, says Griffis, "still secretly practised by the heathen, the *Inaka* of Japan."[2]

Dr. Katō tells us that "the Government has endeavoured to suppress this gross form of nature worship, as in the case of the phallic worship of Dōso-Konsei-Daimyōjin, which is an actual stone priapus in the compound of the Myōanji of the Buddhist Zeu sect at Atsuta in Nagoyei City. The distribution of amulets of the same indecent nature is also strongly forbidden by order."[3] Despite all restrictions and prohibitions, however, says the same authority, those afflicted with venereal infections still pray to phallic deities in order to facilitate recovery;[4] a view which Magnus Hirschfeld bears out. This famous sexologist further states that among those who still adore the sacred stones are women who are sterile or suffer from abdominal diseases, prostitutes, impotent men, brothel owners, and unhappy lovers.[5]

[1] Public phallic shrines were abolished in 1872.
[2] *The Religions of Japan*, p. 28.
[3] Katō, *op. cit.*, p. 11.
[4] *Ibid.*
[5] *Women, East and West*, Heinemann (Medical Books), London, 1935.

CHAPTER XIII

PHALLIC WORSHIP IN GREAT BRITAIN, FRANCE, AND OTHER PARTS OF EUROPE

I

The Phallic Stones of Britain

It was natural that the ancient Britons should worship stones and pillars, as emblems of the male principle, just as did the ancient Hebrews, the Greeks, the Romans, the Egyptians, the Japanese, *et al.* Traces of such worship have been found in many parts of England, Scotland, and Wales, though it must be admitted that *realistic* phallic statues or priapi are remarkably rare. Such specimens as did exist have probably been demolished, and all records concerning them carefully eradicated by ecclesiastical and other authorities.

J. B. Hannay, author of several books on the subject of phallicism, says in one of them, apropos of these stones:

> "It must not be thought that these phallic columns were uncommon in Britain. We have lengthy lists of such sacred columns in antiquarian writings. Many have been destroyed or thrown down, and some re-erected in a different form, others mutilated or weather-worn at the top; but where investigation has been made it has been

By courtesy of The Wellcome Historical Medical Museum.]

ROMAN PHALLIC LAMP.

In the Collection of the Wellcome Historical Medical Museum, London.

[*Face page* 232.

found that they were phallic columns such as an Indian Sivaite would fall down and worship to-day, and others simply represent the glans like the forms the Assyrians worshipped."[1]

This authority mentions many parts of Britain where such stones are to be found. Among them are the following: Chester, Stalbridge (Dorset), Hemstead (Glos.), Devizes (Wilts.), Holbeach (Lincs.), Cirencester, Derby, Glastonbury, Bakewell, Hereford, Malmesbury, Chichester, Corwen (Merioneth), and many others. Payne Knight asserts that statuettes of Priapus, phallic bronzes, and specimens of pottery covered with obscene pictures, have been found wherever there are any extensive remains of Roman occupation. When digging the foundations for houses in Moorgate Street, London, a phallus of freestone was unearthed, which, it is stated in *Archæologia* (Vol. XXVII, p. 43) seemed to have been one of the household gods of some Roman colonist. In a curious work, *Archæologia Adelensis* (1879), Henry Trail Simpson, one-time rector of Adel, gives a number of cases of rocks on Rombald's Moor, and in other parts of Yorkshire, which he claims present evidence of widespread ancient phallic and serpent-worship.

Throughout Britain it was customary for the priests to erect pillars, and to pile up heaps of stones on the highest places they could find, worshipping them in the precise manner that the pagans and idolatrous Israelites did. In Dorset, on a hill near Cerne Abbas, cut in the chalk and turf, known as the Cerne giant, is an ancient figure with huge genitalia.

Cornwall, in particular, seems to have been the scene of a good deal of phallic worship. Borlase points out that the Celtic priests, who at one time were all-power-

[1] *Christianity: The Sources of its Teaching and Symbolism*, p. 56.

ful in the county, used the "holed stone" (*tolmen*) for the purpose of purification, in a manner strikingly analogous to the custom in vogue in India (cf. p. 202) and in Ireland (cf. p. 243). He describes a stone of this character situated at Lamyon, in the parish of Madron: a large flat slab, measuring about five feet by four feet, with a circular aperture of sixteen inches diameter.[1] Through this hole children afflicted with rickets, and adults suffering from various distempers, were pushed for the purpose of affecting a cure. The very fact of passing through the aperture was symbolical of passing through the female vulva (Yoni), and resulted in purification and regeneration.

White, in his *Natural History of Selborne*, mentions an analogous custom of pushing ruptured children, in a state of nudity, through a cleft formed by ash-trees and made sufficiently large by the insertion of wedges.

Stones were reverenced in Scotland. According to Martin, many pillars were worshipped as recently as the beginning of the eighteenth century. He mentions an image on the island of Eriska which was "swathed in flannel"; and a holed stone, through which milk, beer and other beverages were poured in order to propitiate a demon named "Browney."[2]

Further evidence of the worship of phallic figures in Scotland is provided by the following extract from John Horsley's *Britannia Romana* (1732):

> "At Westerwood fort was found a remarkable Priapus or fallus. Below it is ex-voto, and at the top these letters XAN, which I read *decem annorum*; and may denote perhaps the continuance of some indisposition, upon the recovery from which this

[1] W. C. Borlase, *Cornwall*, Oxford, 1754, p. 169.

[2] Martin Martin, *Description of the Western Islands of Scotland*, 1716, p. 391.

was erected; or else the time of barrenness, after which a child was obtained."

The realistic character of the figure is sufficiently indicated in the author's concluding statement: "But decency forbids the saying any more on this subject, as it obliges me to conceal the figure."[1] Hannay says he has met with phallic emblems in the valley of the Fruin, Dumbartonshire, and elsewhere.

Many of the stone crosses which are to be found in all parts of Britain, were, says a writer in *Archæologia* (Vol. XIII, 1800, p. 208), originally pagan pillar-stones, the cross itself being sculptured on them after the coming of Christianity. As it was found impossible to divert the people from their superstitious belief in the power of the stones for good and evil, the ecclesiastical authorities, by implanting upon them the sign of the cross, turned the pagan idols into Christian symbols.

One of the most interesting and curious phallic images ever found in England is described and portrayed by Robert Plot. The image was termed "Jack of Hilton," and was used for blowing the fire in connexion with an old Staffordshire custom which ordained "that the Lord of the Manor of Essington shall bring a goose every New Year's Day, and drive it round the fire in the Hall at Hilton, at least three times, whilst Jack of Hilton is blowing the fire."

> "Now," says the historian, "Jack of Hilton is a little hollow image of brass of about twelve inches high, kneeling upon his left knee, and holding his right hand upon his head, and his left upon *Pego* or his *veretrum* erected (as shown in the figure), having a little hole in the place of the mouth, about the bigness of a great pin's head, and another in

[1] Horsley, *loc. cit.*, p. 29.

> the back about two-thirds of an inch diameter, at which last hole it is filled with water, it holding about four pints and a quarter, which, when set to a strong fire, evaporates after the same manner as in an Aolipile, and vents itself at the smaller hole at the mouth in a constant blast, blowing the fire so strongly that it is very audible, and makes a sensible impression in that part of the fire where the blast lights, as I found by experience."[1]

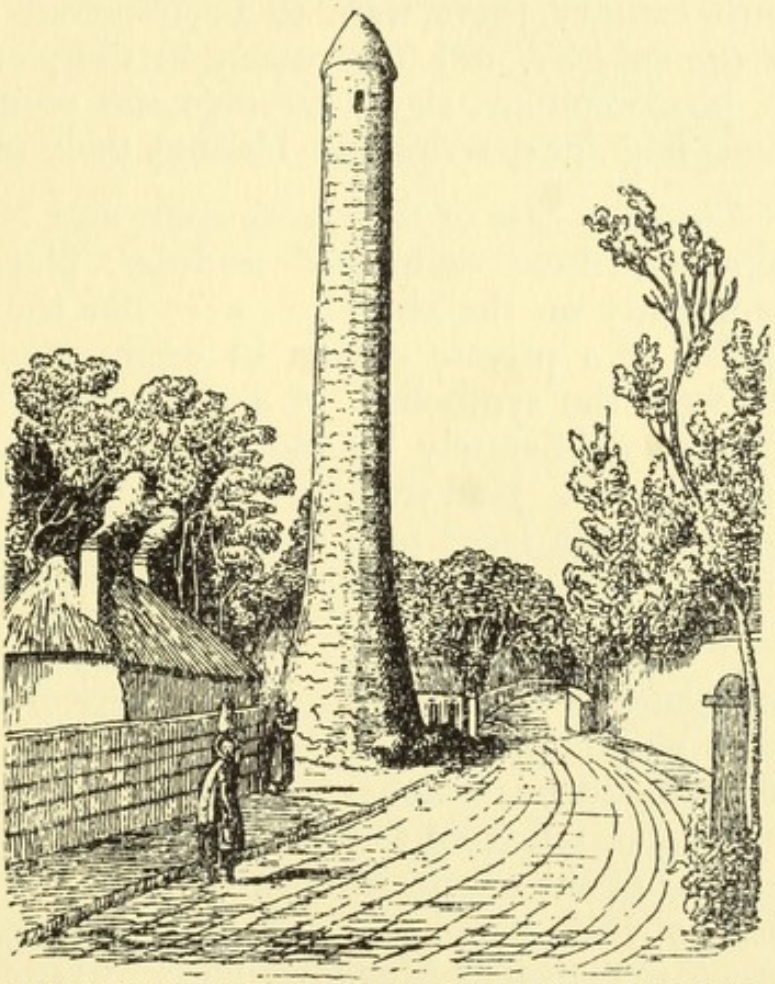
A recent discovery, mentioned in the *Daily Telegraph* (September 1st, 1939), is of extreme importance, presenting evidence of phallic worship in ancient Britain. It is a figurine of the Earth Mother or Goddess of Fertility, discovered in the May of 1939 in a neolithic chalk pit at Grimes Graves, Norfolk, and revealed four months later by Mr. A. L. Armstrong, at a meeting of the anthropology section of the British Association. "The figure," says the *Daily Telegraph* report, "is four and a half inches high and represents in crude sculpture a very stout female figure sitting back on the heels with hands resting on its legs in front of it. With it was found an altar in symbolic ogive form made of flint. There was also a cup made of chalk and signs of a hearth with charcoal still upon it. The whole find indicates a magic ceremony to placate the gods of fertility. Such a neolithic discovery, stated Mr. Armstrong, is unique in Western Europe."

[1] *The Natural History of Staffordshire*, Oxford, 1686, p. 433.

II

Phallic Worship in Ireland

It has been asserted that Cromcruach, the principal deity of the ancient Irish, was a phallic god, but I can find no conclusive or even substantial evidence as to



PHALLIC TOWER AT CLONDALKIN, IRELAND
From Davenport's *Aphrodisiacs* (1869)

the truth of this. Long before the introduction of Christianity, however, Ireland was the seat of the Druid sun, stone and serpent-worship. It is to the prohibition of serpent-worship in Ireland that the legend of St. Patrick relates.

Whether or not phallicism reached a greater degree of ecumenity, and was prosecuted with more realism in Ireland than in England and Scotland, it is a fact that there existed, at any rate until comparatively recently, a greater and more striking volume of evidence of its practice in the shape of actual sculptural and other representations of the cult. Up to the close of the eighteenth century there were to be observed in all parts of the country, and particularly in the places of worship, phallic pillars, signs, carvings and sculptures of the most flagrant description. Hannay truly says:

> "As in the case of the Greek coins and Nismes sculptures, these sculptured nudities, placed so prominently on the churches, were not the mere impulse of a private citizen in erotic moments; they were the symbolism of a cult, and a belief expressed deliberately by the Church authorities or magistrates. Had such ideas not been held and respected by a large part of the population they would never have been allowed to be exposed in such a public position."[1]

On the island of Innis Murra, off the coast of Sligo, is one such phallic monument. It consists of an erect pillar, surrounded by a stone wall. The island itself has been held sacred from the times of paganism until the beginning of the nineteenth century.[2]

The Earl of Roden refers to a stone on the island of Inniskea, off the coast of Mayo, which is "wrapped up in flannel and adored as a god."[3]

The figure illustrated (see plate XXII) is of a pillar-stone standing on the Hill of Tara. It was removed

[1] J. B. Hannay, *op. cit.*, p. 96.
[2] Charles Vallancey, *Prospectus of a Dictionary*, Dublin, 1802, p. 30.
[3] *Progress of the Reformation of Ireland*, 1851, p. 51.

Fig. 175 represents a Pillar-stone now standing on the Hill of Tar
was found buried in the ground on a part of the hill called Bel
and was removed after the year 1798 to mark the grave in which a n
of "Croppies" were buried, who had been shot by the king's troops.
name of the place (Bel-Pear), from which the stone had been remov

FIG. 172.—THE MUDROS OF PHŒNICIA, FROM DR. HYDE.

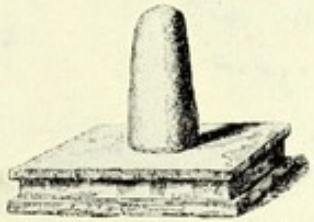


FIG. 173.—MAHODY OF ELEPHANTA, FROM CAPTAIN PYKE.

FIG. 174.—MUIDHR OF INIS-MURRY, FROM "GROSE'S ANT."

FIG. 175.—PILLAR-STONE AT THE HILL OF TARA.

significant. I believe it to be identical with Baal-peor of the Scrip
which, like the Priapus, Muidhr, and Mahody, was the emblem of the S
the source of generative life.

Another Pillar-stone, square in form, stands on the Hill of Tara

VARIOUS PHALLIC STONES.

From Keane, *Towers and Temples of Ancient Ireland* (1867).

[Face page 238.

"JACK OF HILTON."

From Plot, *Natural History of Staffordshire* (Oxford, 1786).

See text page 235.

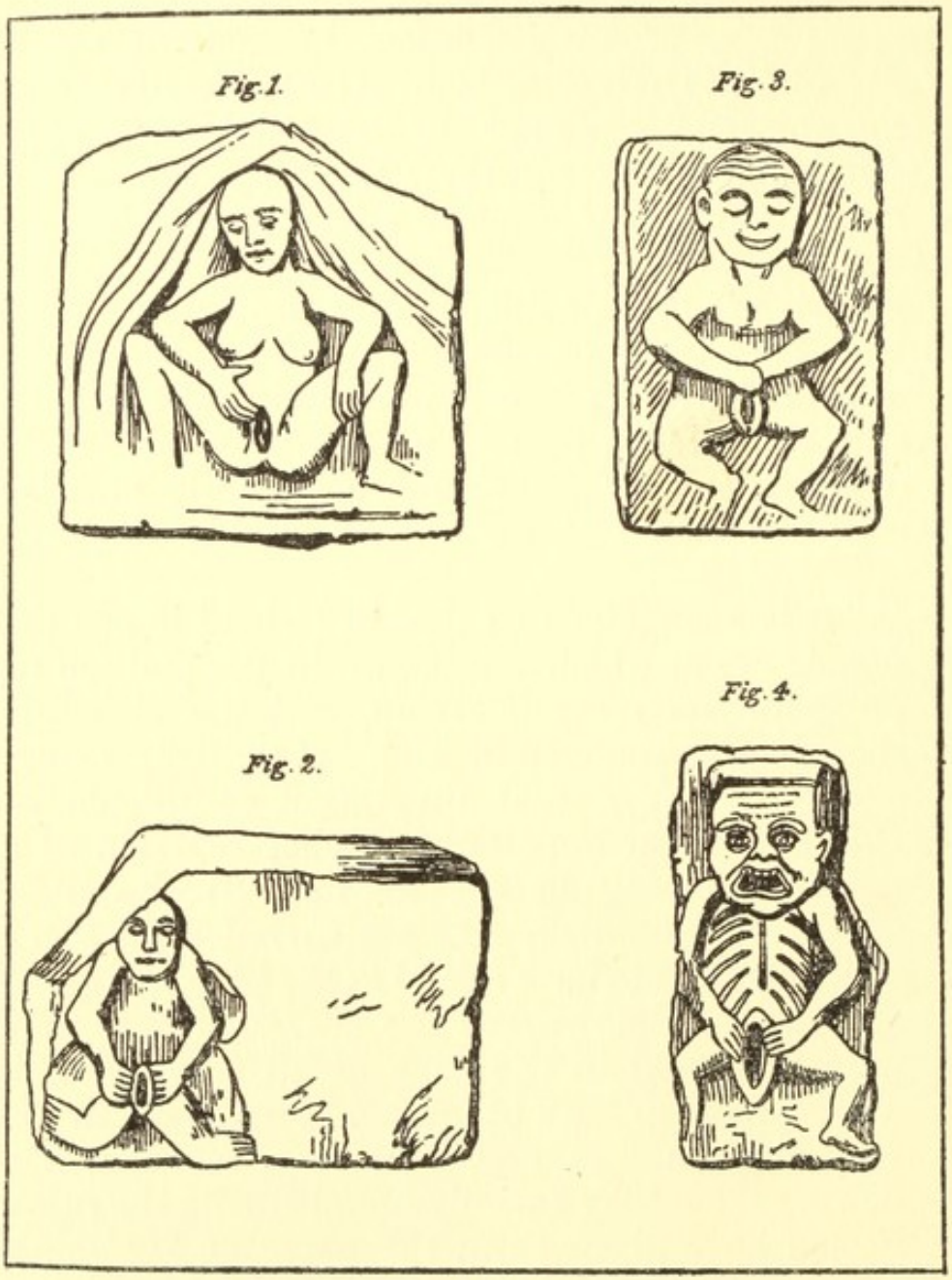
from a place with the significant name of Bel-Pear. "I believe," says Keane, "it to be identical with Baal-Pehor of the Scriptures, which, like the Priapus, Muidhr and Mahody, was the emblem of the sun as the source of generative life."[1] Another somewhat similar stone, called "Cloich Greine," which means literally "the stone of the sun," was found at Innis-Maidhr, County Sligo[2] (see plate XXII); and there is yet another phallic pillar at Arghabulloge, County Cork: it is known as St. Olan's stone.[3]

Apropos of the phallic figures found in Irish churches, the anonymous author[4] of the "Essay on the Worship of the Generative Powers during the Middle Ages of Europe," appended to the 1865 edition of Payne Knight's *Discourse on the Worship of Priapus*, says:

> "It is a singular fact that in Ireland it was the female organ which was shown in the position of protector upon the churches, and the elaborate though rude manner in which these figures were sculptured, show that they were considered as objects of great importance. They represented a female exposing herself to view in the most unequivocal manner, and are carved on a block which appears to have served as the keystone to the arch of the doorway of the church, where they were presented to the gaze of all who entered. They appear to have been found principally in the very old churches, and have been mostly taken down, so that they are only found among the ruins. People have given them the name of *Shelah-na-*

[1] *The Towers and Temples of Ancient Ireland*, Dublin, 1867, p. 334.
[2] *Ibid.*
[3] *Nelson's Encyclopædia.*
[4] The essay is attributed to Thomas Wright.

Gig, which, we are told, means in Irish, Julian the Giddy, and is simply a term for an immodest woman; but it is well understood that they were



ANCIENT IRISH SHELAH-NA-GIGS
(SERIES I)
From *A Discourse on the Worship of Priapus* (1865)

intended as protecting charms against the fascination of the evil eye. We have given copies of all the examples yet known in our illustrations of *Shelah-na-Gigs* (Series I and II). The first of these was found in an old church at Rochestown in the county of Tipperary, where it had long been known among the people of the neighbourhood by the name given above (see Series I, fig. 1). It was placed in the arch over the doorway, but has since been taken away. Our second example of the *Shelah-na-Gig* (Series I, fig. 2) was taken from an old church lately pulled down in the County Cavan, and is now preserved in the museum of the Society of Antiquaries of Dublin. The third (Series I, fig. 3) was found at Ballinahend Castle, also in the county of Tipperary; and the fourth (Series I, fig. 4) is preserved in the museum at Dublin, but we are not informed from whence it was obtained. The next, which is also now preserved in the Dublin museum, was taken from the old church on the White Island in Lough Erne, County Fermanagh (see Series II, fig. 1). This church is supposed by the Irish antiquaries to be a structure of very great antiquity, for some of them would carry its date as far back as the seventh century, but this is probably an exaggeration. The one which follows (Series II, fig. 2) was furnished by an old church pulled down by order of the ecclesiastical commissioners, and it was presented to the museum at Dublin by the late Dean Dawson. Our last example was formerly in the possession of Sir Benjamin Chapman, Bart., of Killoa Castle, Westmeath, and is now in a private collection in London (Series II, fig. 3). It was found in 1859 at Chloran, in a field on Sir Benjamin's estate known

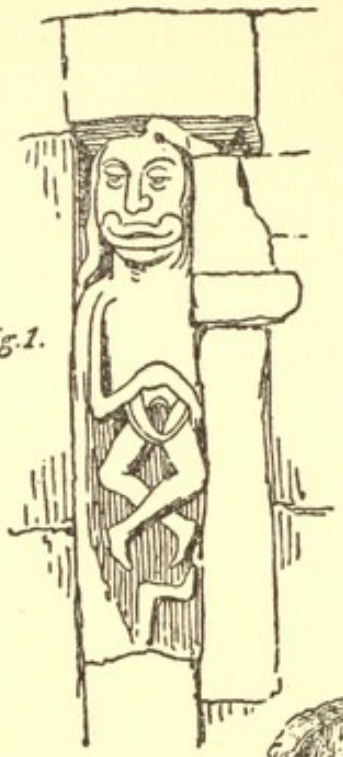


Fig. 1.

Fig. 2.

Fig. 3.

MORE ANCIENT IRISH SHELAH-NA-GIGS

(SERIES II)

From *A Discourse on the Worship of Priapus* (1865)

by the name of the Old Town, from whence stones had been removed at previous periods, though there are now very small remains of building. This stone was found at a depth of about five feet from the surface, which shows that the buildings, a church no doubt, must have fallen into ruin a long time ago. Contiguous to this field, and at a distance of about two hundred yards from the spot where the *Shelah-na-Gig* was found, there is an abandoned churchyard, separated from the Old Town field only by a loose stone wall."

Brash refers to a *Shelah-na-Gig* over a doorway of Kilnaboy church. The same authority mentions similar carvings on the doorway of the old church of White Island in Lough Erne, and over a window in Ballyvourney church. "Many others," he says, "are known to exist."[1] The majority are defaced or mutilated in some way, but there is a perfect specimen, showing a *Shelah-na-Gig* "struggling with two dragons, on the ornate and possibly eleventh-century sill at Rath-Blathmaic church."[2]

The holed stones of Ireland were as famous as those of Cornwall and of India. There were many such for the finding, and they were all held in the greatest veneration. One stone, called Cloch Deglain, on the strand of Ardmore Bay, County Waterford, was visited by afflicted men and women who had sufficient strength to creep through the aperture. They came from all parts of the country, and there was scarcely a distemper for which creeping through the holed-stone was not considered to provide a certain and quick cure.[3]

[1] *The Ecclesiastical Architecture of Ireland*, Dublin, 1875, p. 60.
[2] *Folklore*, London, 1910, Vol. XXI, p. 344.
[3] See article by Richard Bolt Brash in *Gentleman's Magazine*, December 1864.

O'Brien, in referring to this old method of seeking regeneration, which is representative of the act of issuing from the womb, terms these holes in the rocks, Devil's Yonies (*Cunni Diaboli*).[1] Brash is of opinion that the superstition in England, Scotland and Ireland, as in India, was of phallic origin and significance. He says: "In Ireland ample evidences are not wanting to show that phallic dogmas and rites were very extensively known and practised in ancient times. It is patent in the existing folk-lore of the country, in some everyday customs of the peasantry, and in the remains of midnight plays and ceremonies practised still in remote districts at wakes and such-like occasions."[2] He adds that the triangular shape and the peculiar arrangement of the stones at various places also are not without their significance.

III

The Worship of Priapus in Continental Europe

A glance at the edicts of the early church councils provides evidence as to the antiquity and the prevalence of phallicism in many parts of Europe. The Council at Arles, in the year of grace 452, decreed that anyone found worshipping trees or stones, or anyone who failed to destroy these evidences of idolatry, would be held guilty of the crime of sacrilege. A century later the Council at Tours threatened any such worshippers with excommunication. In 681 the Council at Toledo denounced the adoration of trees and stones as Devil-worship; and in 789 Charlemagne vigorously

[1] Henry O'Brien, *The Round Towers of Ireland*, 1834.
[2] Brash, *loc. cit.*, p. 700.

condemned these same forms of worship as idolatry.

When, in 1585, the Protestants captured the town of Embrun, they found, among the relics of the principal church, occupying a prominent place, what was reputed to be the phallus of Saint Foutin de Varailles. To this saint, who was supposed to possess the power of making barren women fruitful, and who received the devotion and homage of large numbers of female worshippers, says Sanci, "are offered waxen models of the pudenda of both sexes. They are strewn in great numbers over the floor of the chapel." According to Davenport, "they poured wine over the extremity of the phallus, which was dyed red with it; this wine, being afterwards collected and allowed to turn sour, was called the *holy vinegar* and was applied by women to a most extraordinary purpose, but what that purpose was we are not informed and can only guess at."[1] Other phalli were to be found in many towns at that time. At Puy-en-Valay there was one which the women scraped diligently, placing the particles of stone thus abraded in water, and swallowing the mixture. And there were similar phalli at Poligny, at Vendre, and at Auxerre. And at Orange, in the church of St. Eutropius, an extraordinary specimen of huge dimensions, complete with its appendages, and encased in leather, was burned in the market-place by the Protestants. At Aix, in Provence, an enormous white marble phallus, encircled with garlands, was discovered near the site of the ancient baths; while another phallus of phenomenal size was unearthed at Le Chatelet in Champagne.[2]

Count de Gebelin, in his *Histoire Religieuse du Calendrier,* in discussing the worship of the goat at Mendes, says:

[1] *Remarks on the Symbols of the Reproductive Powers,* 1869.
[2] R. Payne Knight, *Worship of Priapus,* 1865.

"I have read somewhere that in the south of France there existed not long ago a custom resembling the one mentioned; the women of that part of the country devoutly frequented a temple containing a statue of the saint, and which statue they embraced, expressing that their barrenness would be removed by the operation."

The author of that curious and ancient volume, *The World of Wonders* (1607), in speaking of sterility, says:

"There are many Saints which can easily cure it and make women become fruitful by one only devout embracing. For first S. Guerlichou (Abbey of the citie Bourg de Dieu) braggeth that he can get as many women with child as come, be they never so many; if whilst they are going with child, they faile not to stretch themselves devoutly upon the holy idol which lieth all flat upon his back, and standeth not upright as the rest do: besides that they drink every day a certain potion mingled with the scrapings of the said image, and by name with the scraping of that part which I cannot name with modestie. There is also in the county of Constantin in Normandie (commonly called Constantin) a certain Saint called S. Giles, which was no less famous for such matters, according to the common saying, there is no miracle comparable to that which is wrought by an old Saint. I have also heard of a certain Saint called S. René in Anjou, which busieth himself in this occupation. But how women behave themselves when they are in his company (considering that he shows them that which civilitie would have covered), as I am ashamed to write it, so I am sure the readers would blush to reade it."

Then there was the notorious Saint Guignole or Guingalais, whose statue stood in a chapel dedicated to his worship, near the town of Brest. The phallic symbol consisted of a long wooden pole or rod projecting from the body of the Saint. The end of this rod was "strikingly characteristic." In accordance with the custom of the time, the women seeking relief from their barrenness scraped the phallus to such an extent that there was a risk of it vanishing altogether. But the priests had been alive to this danger and managed to circumvent it in their mode of constructing the image. The rod which terminated in a phallus passed completely through the Saint's body—a blow with a mallet at the rear propelled it forward, with the result that, despite the continual scraping, the phallus never seemed to diminish.

In Belgium the centre of phallic worship was Antwerp. There was a figure of Priapus surmounting the gate at the entrance to the enclosure of the temple of St. Walburgis. The tutelary god of the city was Ters, a phallic figure indistinguishable from Priapus of the Greeks. According to Goropius, his worship was in full swing well into the eighteenth century, and the women of the town were accustomed to embellish the phallus of the statue with garlands of flowers.

At Trani, in the Kingdom of Naples, there was held every year at the carnival, a phallic procession reminiscent of the Lupercalia of ancient Rome. A huge wooden statue of Priapus—it was of such proportions, says Davenport, that "the member reached to the chin"[1]—was carried through the streets. The figure was given the name *il santo membro,* meaning "the holy member." The ceremony was continued until the

[1] Davenport, *loc. cit.*

beginning of the eighteenth century, when Joseph Davanzati, archbishop of the town, succeeded in abolishing it.

But if the processions in all their ancient realism were prohibited, the basic beliefs behind phallicism itself could not so easily be eradicated, and it was impossible to prevent the people worshipping, in some form or other, the phallic principle. No more convincing proof of the reality and the extent of such worship is available than the proceedings during the Fête of St. Cosmo and Damiano, held at Isernia,[1] in the year 1780. A detailed account of them is given in a letter from Sir William Hamilton, His Majesty's Minister at the Court of Naples, to Sir Joseph Banks, Bart., President of the Royal Society. The letter was written at Naples and is dated December 30, 1781. I cannot do better than reproduce it here.[2]

> "Sir,—Having last year made a curious discovery, that in a Province of this Kingdom, and not fifty miles from its capital, a sort of devotion is still paid to Priapus, the obscene Divinity of the ancients (though under another denomination), I thought it a circumstance worth recording; particularly, as it offers a fresh proof of the similitude of the Popish and Pagan Religion, so well observed by Doctor Middleton, in his celebrated letter from Rome; and therefore I mean to deposit the authen-

[1] The town of Isernia was almost entirely destroyed during an earthquake in 1805.

[2] The text of the letter here reproduced is taken from the British Museum copy of the original edition (dated 1786) of Payne Knight's *An Account of the Remains of the Worship of Priapus.* The letter also appears in the 1865 edition of Payne Knight's work, and was subsequently published in a privately printed volume, edited by Hargrave Jennings, entitled *The Worship of Priapus*, and published by George Redway, London, 1883.

tic proofs[1] of this assertion in the British Museum, when a proper opportunity shall offer. In the meantime I send you the following account, which, I flatter myself, will amuse you for the present, and may in future serve to illustrate these proofs.

"I had long ago discovered, that the women and children of the lowest class, at Naples, and in its neighbourhood, frequently wore, as an ornament of dress, sort of amulets (which they imagine to be a preservative from the *mal occhii*, evil eyes, or enchantment) exactly similar to those which were worn by the ancient inhabitants of this Country for the very same purpose, as likewise for their supposed invigorating influence; and all of which have evidently a relation to the cult of Priapus. Struck with this conformity in modern and ancient superstition, I made a collection of both the ancient and modern amulets of this sort, and placed them together in the British Museum, where they remain.

"The modern amulet most in vogue, represents a hand clinched, with the point of the thumb thrust betwixt the index and middle finger; the next is a shell; and the third is a half-moon. These amulets (except the shell which is usually worn in its natural state) are most commonly made of silver, but sometimes of ivory, coral, amber, crystal, or some curious gem, or pebble. We have a proof of the hand above described having a connexion with Priapus, in a most elegant small idol of bronze of that Divinity, now in the Royal Museum of Portici, and which was found in the ruins of

[1] A specimen of each of the *ex-voti* of wax, with the original letter from Isernia, which were deposited in the British Museum.

Herculaneum: it had an enormous Phallus, and, with an arch look and gesture, stretches out its right hand in the form above mentioned; and which probably was an emblem of consummation: and as a further proof of it, the amulet which occurs most frequently amongst those of the ancients (next to that which represents the simple Priapus), is such a hand united with the Phallus; of which you may see several specimens in my collection in the British Museum. One in particular, I recollect, has also the half-moon joined to the hand and Phallus; which half-moon is supposed to have an allusion to the female menses. The shell, or *concha veneris*, is evidently an emblem of the female part of generation. It is very natural then to suppose, that the amulets representing the Phallus alone, so visibly indecent, may have been long out of use in this civilized capital; but I have been assured, that it is but very lately that the Priests have put an end to the wearing of such amulets in Calabria, and other distant Provinces of this Kingdom.

"A new road having been made last year from this capital to the Province of Abruzzo, passing through the City of Isernia (anciently belonging to the Samnites, and very populous), a person of a liberal education, employed in that work, chanced to be at Isernia just at the time of the celebration of the Feast of the modern Priapus, St. Cosmo; and having been struck with the singularity of the ceremony, so very similar to that which attended the ancient cult of the God of the Gardens, and knowing my taste for antiquities, told me of it. From this gentleman's report, and from what I learnt on the spot from the Governor of Isernia

himself, having gone to that city on purpose in the month of February last, I have drawn up the following account, which I have reason to believe is strictly true. I did intend to have been present at the Feast of St. Cosmo this year, but the indecency of this ceremony having probably transpired, from the country's having been more frequented since the new road was made, orders have been given, that the Great Toe[1] of the Saint should no longer be exposed.

"The following is the account of the Fête of St. Cosmo and Damiano, as it actually was celebrated at Isernia, on the confines of Abruzzo, in the Kingdom of Naples, so late as the year of our Lord, 1780.

"On the 27th of September, at Isernia, one of the most ancient cities of the Kingdom of Naples, situated in the Province called the Contado di Molise, and adjoining to Abruzzo, an annual Fair is held, which lasts three days. The situation of this Fair is on a rising ground, between two rivers, about half a mile from the town of Isernia; on the most elevated part of which there is an ancient Church, with a vestibule. The architecture is of the style of the lower ages, and it is said to have been a Church and Convent belonging to the Benedictine Monks in the time of their poverty. This Church is dedicated to St. Cosmus and Damianus. One of the days of the Fair, the relicks of the Saints are exposed, and afterwards carried in procession from the Cathedral of the City to this Church, attended by a prodigious concourse of people. In the city, and at the Fair, *Ex-voti* of wax, representing the male parts of generation, of

[1] The name given, at that time, to the phallus.

various dimensions, some even of the length of a palm, are publickly offered to sale. There are also waxen vows, that represent other parts of the body mixed with them; but of those there are few in comparison of the number of the Priapi. The devout distributors of these vows carry a basket full of them in one hand, and hold a plate in the other to receive the money, crying aloud, 'St. Cosmo and Damiano!' If you ask the price of one, the answer is, *più ci metti, più meriti*: 'The more you give, the more's the merit.' In the vestibule are two tables, at each of which one of the canons of the Church presides, this crying out, *Qui si riceveno le Misse, e Litanie*: 'Here Masses and Litanies are received'; and the other *Qui si riceveno li Voti*: 'Here the vows are received.' The price of a Mass is 15 Neopolitan grains, and of a Litany 5 grains. On each table is a large basin for the reception of the different offerings. The Vows are chiefly presented by the female sex; and they are seldom such as represent legs, arms, etc., but most commonly the male parts of generation. The person who was at this fête in the year 1780, and who gave me this account (the authenticity of every article of which has since been fully confirmed to me by the Governor of Isernia), told me also, that he heard a woman say at the time she presented a Vow, like that which is reproduced in the accompanying illustration (plate XXIII) *Santo cosimo benedetto cosi lo voglio*: 'Blessed St. Cosmo, let it be like this'; another *St. Cosimo, a te mi racommendo*: 'St. Cosmo, I recommend myself to you,' and a third, *St. Cosimo ti ringrazio*: 'St. Cosmo, I thank you.' The Vow is never presented without being accompanied by a piece of money, and is always

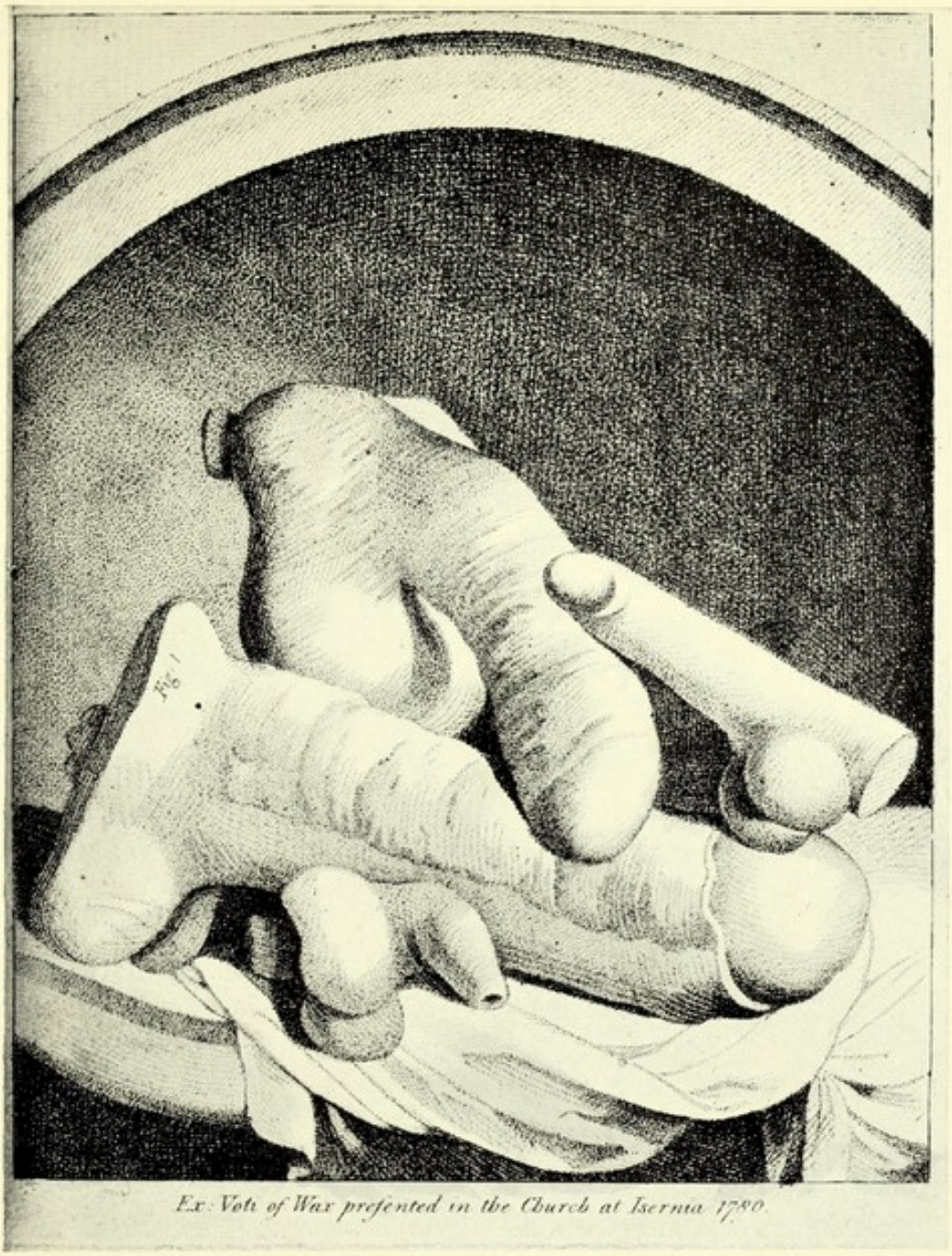


PLATE ILLUSTRATING THE WORSHIP OF PRIAPUS AT ISERNIA IN 1780,

As described by Sir William Hamilton in a letter, dated December 30, 1781, to Sir Joseph Banks, Bart., President of The Royal Society.

From Payne Knight, *Worship of Priapus* (1786).

See text page 248 *et seq.*

[*Face page* 252.

kissed by the devotee at the moment of presentation.

"At the great Altar in the Church, another of its Canons attends to give the holy unction, with the oil of St. Cosmo; which is prepared by the same receipt as that of the Roman Ritual, with the addition only of the prayer of the Holy Martyrs, St. Cosmus and Damianus. Those who have an infirmity in any of their members, present themselves at the greater Altar and uncover the member affected (not even excepting that which is most frequently represented by the *Ex-voti*); and the reverend Canon anoints it, saying, *Per intercessionem beati Cosmi, liberet te ab omni malo. Amen.* The ceremony finishes by the Canons of the Church dividing the spoils, both money and wax, which must be to a very considerable amount, as the concourse at this Fête is said to be prodigiously numerous.

"The oil of St. Cosmo is in high repute for its invigorating quality, when the loins, and parts adjacent, are anointed with it. No less than 1400 flasks of that oil were either expended at the Altar in unctions, or charitably distributed during the Fête in the year 1780; and as it is usual for everyone, who either makes use of the Oil at the Altar, or carries off a flask of it, to leave an alms for St. Cosmo, the ceremony of the Oil becomes likewise a very lucrative one to the Canons of the Church.

"I am, Sir, with great truth and regard,

"Your most obedient humble servant,

"WILLIAM HAMILTON."

There are, too, other indications of the persistence of various forms of phallic worship, despite ecclesiastical

condemnation and State prohibition. At the end of the eighteenth century, in France and Italy, phallic emblems (identical with the ancient *ithyphalliques*) were carried on their persons by young men and women. The males attached these trinkets to their watches, while the females wore them as hair-ornaments. An emblem of the closed hand, says the author of the *Museum Britannicum* (1791), indicated virginity. Such a one, he says, was presented to one of his friends in the course of his travels through Italy, by a nun. According to Higgins, there is, in the Church of St. Peter at Rome, "kept in secret a large stone emblem of the creative power of a very peculiar shape."[1]

[1] *The Celtic Druids*, 1829, p. 195.

CHAPTER XIV

PHALLICISM IN RELATION TO CHRISTIANITY

I

The Phallic Feasts of the Early Christians

We have seen that, as regards every ancient religious and philosophic belief, the fundament, in its ultimate analysis, was the worship of the creative power supposed to be responsible for everything existent, whether animate or inanimate. This recognized creative power or source was thought, at first, to be purely mystical and amorphous. It next flourished as an androgynous deity. Finally it developed into the dual concept of the male and female creative elements. Brahm, for instance, functioned as an example of the primitive creative force; while Yahweh, in the first chapter of Genesis, emerges as an androgynous deity. The place of the female in creation was not admitted until after the birth of Eve from a hermaphroditic Adam.

It was to be expected that some features, at any rate, of these beliefs would find their places in the early Christian faith, embracing, as it did, so many of the fundamental concepts not only of the Yahweh-worship of the ancient Hebrews but also of many contemporary and rival pagan religions. Naturally, inevitably, therefore, Christianity, in its incipiency, was essentially a phallic cult. Indeed, as regards certain aspects of phallicism, such for instance as its emergence in the form of sexual

promiscuity, no greater evidence is there for the finding than that provided by the festivals in connexion with early Christianity.

Ostensibly, the Christian religion, being a reformation of the Jewish, tended to increase rather than to diminish in austerity. The teaching of the dour St. Paul and the ascetic Jesus had done much to create a general feeling of revulsion for every *outward* expression of phallic worship. It was one of the fundamental features of the Christian faith that sex was anathema, that even carnal intercourse for the specific purpose of reproduction was to be frowned upon and discouraged. In other words, the asceticism of St. Paul represented a complete *volte-face* from the libidinism of Moses. The barren woman was no longer to be scorned. The impotent man was deservent of the highest commendation. The eunuch might well merit a high place in the heavenly hierarchy.

Despite Paul's efforts however, despite his reiterated thunderings against every form of sexual indulgence, despite his fanatical and rococo glorification of celibacy and sexual abstinence, there are indications, clear and unambiguous, in the Scriptures, that the people indulged in the pleasures of the flesh whenever opportunity afforded, and that, as of old, they took advantage of the religious feasts to indulge in excesses and abnormalities which, at other times and in different circumstances, they were compelled to practise in the utmost secrecy. The worship of the pagan deities, with their frankly sensual rites, continued. It is to these rites that St. John, in his Epistle to the angel of the Church of Thyatira, refers, thus:

> "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her-

self a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not."

Even the festivals connected with the Eucharist, as celebrated at that time, were not altogether free from sexual licence. These celebrations, inaugurated by St. Paul himself, were termed *Agapæ* or love-feasts, and were held during the night. Although, as the word expresses, they were meetings of joy and gratification, it was, by theological implication, joy and gratification in a purely *spiritual* sense. There can be little doubt that, in the beginning, the celebrations were conducted with the utmost decorum, but it was not long before they became the subject of much scandalous talk. Sexual promiscuity was rife, and it is contended by some historians that Paul himself, who apparently soured upon the innovation he had made in all good faith, found himself compelled to rail against his brethren for breaches of religious etiquette, for unseemly and disorderly behaviour, for drunkenness and gluttony, and for other scandalous conduct which apparently he preferred to hint at rather than to name. The denunciations of the Christian fathers lend colour to this supposition. As Payne Knight points out, the specific manner in which St. Augustine commanded the ladies who attended these meetings to wear clean linen, seems to infer that personal as well as spiritual matters were considered to be worthy of attention. To those who administer the Sacrament in the modern way, it may appear of little consequence whether the women who received it wore clean linen or not, but to the bishop who was to administer the *holy kiss*, it certainly was a point of some importance.[1]

[1] *A Discourse on the Worship of Priapus*, 1786, p. 184.

Things went from bad to worse, and in the fourth century of Christianity we find the Councils of Laodicea and Carthage prohibiting the holding of these love-feasts. Indeed, to such dimensions did the scandal grow that a noted Roman said he would prefer his wife to become a temple prostitute rather than a Christian![1]

It is further noteworthy that the *Agapetæ* of the early Christian Church also gave rise to much scandal. These young women were attached to the household of the clergy and were usually present at the love-feasts. In plain language they were either concubines or prostitutes. Matters reached such a pitch that the Church Councils were again forced to take action. They decreed that none of the unmarried clergy should have living with him any woman who was a stranger, or any relative other than a mother, a sister, or an aunt.

II

The Cross as a Phallic Symbol

Long before the crucifixion of Christ led to the adoption of the cross as a Christian symbol, it was widely recognized as a phallic emblem. In its most primitive form it is probable that the cross merely symbolized the male fecundating principle, i.e. the penis and the testicles, as in the Phœnician triad: Asher, Anu and Hoa. With the growing recognition of the part played by the female in the reproductive process, this symbolism was extended to include the female or mother goddess, and, in addition, the result of conception.

[1] J. B. Hannay, *The Rise, Decline and Fall of the Roman Religion*, p. 42.

Payne Knight in his work *A Discourse on the Worship of Priapus* (1786) says:

> "The male organs of generation are sometimes found represented by signs which might properly be called the symbols of symbols. One of the most remarkable of these is a cross, in the form of the letter T, which thus served as the emblem of creation and generation, before the Church adopted it as the sign of salvation; a lucky coincidence of ideas, which, without doubt, facilitated the reception of it among the faithful. To the representative of the male organs was sometimes added a human head, which gives it the exact appearance of a crucifix."

Originally, in pagan worship, the cross was a symbol of the sun, of eternal life, and of the generative power in nature. Analogously it came to be considered an emblem of the erect phallus. In the hands of many of the statues and pictorial representations of the pagan deities we find the cross. Thus Brahma, Siva, Vishnu, Crishna, Osiris, Buddha, *et al.* The ancient Egyptians, in the opinion of some authorities, considered it to be a symbol of fertility. "The cross," says King, "seems to be the Egyptian *tau,* that most ancient symbol of the generative power, and therefore transferred into the Bacchic mysteries."[1] Higgins is emphatic respecting the phallic significance of the letter *tau.* He says it is the symbol of Mercury and Hermes. It is the *crux ansata* and the *crux Hermis.* It was the last letter of the ancient alphabets, but in addition the *crux tau* was the symbol of the generative power, of eternal transmigrating life, and for this reason was used indiscriminately with the phallus. It was, in fact, *the*

[1] *The Gnostics,* 1864.

phallus.[1] The *crux ansata,* affirms Crozius, is nothing less than the triple phallus referred to by Plutarch. It is seen on all Egyptian monuments. This *crux ansata* is an ordinary cross with a ring or handle attached to it. It was evolved by the Egyptians.

Not only was the cross a phallic symbol long before it blossomed forth as a monogram of Christ, but it continued to be recognized as such for centuries after the crucifixion. Howard says that the cross was "so generally recognized as a pagan symbol that early Church fathers forbade its use among Christians,"[2] and mentions further that we find Minucius Felix "scornfully resenting the imputation of the Romans that the votaries of the new faith were employing it in their worship of Christ" (Octavius, Chapter XXIX).[3]

In 336 A.C., we find Iamblichus stating that "crosses are signs of productive energy and provocation to a continuation of the world." And later in the same century, says Forlong, "the emperor Theodosius issued a decree prohibiting the sign of the cross being sculptured or painted on the pavements of Churches." Moreover, says the same authority, "Tertullian, the African, had about 200 A.C. complained that the devil customarily made a sign on the foreheads of the worshippers of the Persian god Mithra, who was at that time one of the deities of the Romans."[4]

[1] *Anacalypsis*, p. 269.
[2] *Sex and Religion*, Williams & Norgate, 1925.
[3] *Ibid.*
[4] *Rivers of Life.*

III

Other Phallic Christian Symbols

"The triangle," says Wall, "was a favourite method of figuring God."[1] With its apex upward it was said to represent the Trinity—"three persons, co-eternal together, and co-equal."[2] It was so used by the ancient Egyptians, Greeks, Buddhists and Hindus. With its base upward it represents the *mons veneris* in woman, the delta, or the door through which everything enters the world; and the phallus in man.[3] The union of two triangles indicates the male and female principles uniting with each other in the act of creation.[4] Wall refers to a copper-plate in the *Welt-Gemaelde-Gallerie* delineating God appearing to Moses in the burning bush, in which "this male triangle represents the male god Jehovah."[5]

Josephus, in his *Antiquities*, states that when Ptolemy Philadelphus sent a kingly present to the Jewish temple, it consisted of a certain triangular golden table.

There are indications that the triangle in Freemasonry is a phallic emblem. It is to this interpretation that Southey refers when he says:

> Behold, the sacred triangle is there,
> Holding the emblem which no tongue may tell.

Although there is no doubt some slight foundation for the supposition that, in certain cases, such, for instance, as have been indicated in the preceding passages, the triangle had a distinctively phallic mean-

[1] *Sex and Sex Worship*, p. 397.
[2] Inman, *Ancient Faiths.*
[3] Wall, *op. cit.*
[4] Inman, *op. cit.*
[5] Wall, *op. cit.*

ing, there are, too, undoubtedly many instances where the symbol has had a meaning read into it which actually never existed. The same may be said of many other symbols for which phallic meanings have been claimed in all and any circumstances.

Cakes or buns were made in the shape of the phallus or the feminine pudendum, according to Martial. This ancient practice, which is also alluded to by the prophet Jeremiah, survived through the centuries of Christianity. Athanasius mentions cakes made to resemble the breast of a female being carried by women in the bridal processions at Sparta. In Saintonge, near La Rochelle, small cakes shaped like the male organ were carried in procession at Easter.[1] Dulaure says that in his own time there was held at the town of Santes, on Palm Sunday, a festival called *le fête des pinnes*, in which women and children carried through the streets at the end of a palm branch a cake shaped like a phallus and called a *pinne*. Cakes of similar shape, called *fateaux*, were also carried in the procession of the *Fête Dieu*, or *Corpus Christi*, held at St. Jean d'Angély.[2] Loaves in the shape of the phallus were among the offerings made by King Rameses III to Amen.

The figure of a cock is not without its phallic significance. From the most remote times a connexion has been established between the cock, the sun, and masculine power. Inman gives three reasons for this: the cock's habit of crowing at sun-rise, his strength and courage, and his apparently unlimited sexual virility and power.[3] Payne Knight points out the existence in the Vatican of a bronze which represents a cock bearing the male sexual member, surmounting the body of

[1] *A Discourse on the Worship of Priapus*, 1865.
[2] Thomas Inman, *Ancient Faiths*.
[3] *Ibid.*, Vol. I, p. 537.

a man. The pedestal is inscribed, "The Saviour of the World." The weathercock which so frequently adorns our churches was originally a symbol of the sun. In vulgar terminology the penis is referred to as a cock.

The Easter egg is a relic of the old pagan offerings connected with the worship of the sun, whose re-birth in Spring was symbolized in the resurrection of Christ. The egg was at one time considered to be a token of the resurrection.

Many of these symbols are in existence to-day although their original phallic significance may be lost in obscurity. Thus the long vestments of the priests which indicated the union of the feminine and masculine or were of hermaphroditic import. The stole is a woman's garment, and the wearing of it symbolical of the androgynous creator.

Apropos of the persistence with which ancient symbols have retained their hold in modern civilization, King says:

> "It is astonishing how much of the Egyptian and the second-hand Indian symbolism passed over into the usages of following times. Thus the high cap and hooked staff of the god became the bishop's mitre and crosier; the term *Nun* is purely Egyptian, and bore its present meaning; the erect oval, symbol of the Female Principle in Nature, became the Vesica Piscis, and a frame for divine things; the Crux Ansata, testifying the union of the Male and Female Principle in the most obvious manner, and denoting fecundity and abundance, as borne in the god's hand, is transformed, by a simple inversion, into the Orb surmounted by the Cross, and the ensign of royalty."[1]

[1] *The Gnostics*, p. 72.

IV

The Emergence of Obscenity

The concept of obscenity is an ever-changing one. It varies in degree even in modern times and in the same country. What was considered obscene a quarter of a century ago is accepted or tolerated, and even, on occasion, approved, to-day. What is considered obscene in England is not looked upon as immoral in France. So varied indeed are the concepts of obscenity, and so different the ethical standards in the various modern States, that at the International Conference on Obscene Publications, held at Geneva in 1923, the representatives of half the governments of the world resolved that:

> "After careful examination of the question as to whether it is possible to insert in the Convention a definition of the word 'obscene' which would be acceptable to all the States, the Conference came to a negative conclusion and recognized, like the Conference of 1910, that each State must be allowed to attach to this word the signification which it might consider suitable."

Now, in the days of savagery, of primitive culture, and even in the earlier centuries of civilization, there was no notion of obscenity as we to-day understand the term. The genitals of both males and females were not considered indecent. They were looked upon by the people of those distant ages much as the genital organs of animals are looked upon by us to-day. The relieving of the calls of nature was not an act to be concealed, and therefore condemned, any more than such an act on the part of a dog or a horse in the streets is

PHALLOID VASE.

From the *Collection of Etruscan, Greek and Roman Antiquities in the Cabinet of the Hon. W. Hamilton* (Naples, 1766).

[Face page 264.

PHALLIC FIGURE.

From Liceto, *De Lucernis* (1652).

to be condemned or censured to-day. There was no disgust associated with the exercise of the excrementary or sexual systems in the case either of man or animals.

As we have seen, everything connected with reproduction, with generation, with fecundity, was deemed worthy of praise and adoration. It was something to be exhibited with pride rather than to be concealed or to be referred to surreptitiously and with disgusting implications. In certain primitive tribes where it was conceded to be right or advisable that the wearing of clothing on ceremonial or other occasions should be demanded, artificial sexual organs were attached to the dress. In the Old Testament we find there is no concept of obscenity associated with nudity. King David exhibited his nakedness while dancing before the ark, and far from this act calling forth any disapprobation by God, either expressed or implied, we find that Michal, for venturing to disapprove, was smitten with the curse of sterility.

Those were the days when phallic worship was a real and powerful force. The phallus was worshipped as a phallus, and not as a symbol which, to the uninitiated, might never so much as suggest its true nature or implication. In ancient Greek and Etruscan statuary, and various forms of pictorial art, the ithyphallic figure was everywhere apparent. The statues of Priapus, and of other phallic deities, were embellished with representations of the sexual organ of generation, not only in realistic form but in the most exaggerated dimensions. Nor were attempts made to hide such figures, or to restrict their interpretation in any way. As we have seen, not only were they to be found in places of worship, but in the public roads, in the gardens, and in dwelling-houses. Men and women carried them about on their persons. Children, even, wore blatant images of the

human phallus around their necks. In the preceding chapters of this work instances of these practices have been provided in numerous countries and through several centuries.

It is important to realize that in these phallic symbols there was, to the people of those races and in those days, nothing in the slightest degree obscene. The obscenity motif was supplied and read into phallic worship by observers and critics a thousand years later. It is purely a question of the individual viewpoint brought about through current usage, morals, philosophy and fashion.

With the development, through the centuries, of an elaborate system of morality, gradually and coincidentally there emerged a concept of obscenity which in general terms and subject to certain specific licensed exceptions, looked upon any form of sex expression as obscene. With these developments, the outward expression of phallicism changed. Its exponents, in sheer self-preservation of their religious beliefs and rites, were compelled either to practise these rites surreptitiously, or to adopt a disguise so thorough that none but the initiated could possibly gather their true meaning. This last-named method was the more practicable and immeasurably the safer, as it provided "safety-valves" which the other did not. It was widely adopted. Thus phallic symbols took the place of the phallus and its analogies. In this lies the explanation for the survival in Christianity of so many phallic observances, emblems, rites, etc., long after every outward reference to or expression of phallicism has been expunged from, at any rate, the popular aspects of the faith.

The association of obscenity with phallicism has not been without its noisome implications; nor has it, largely because of evils of its own making, been free from objectionable and cumulatively repulsive features.

In this, however, lies no denunciation of phallic worship *per se*, but rather a condemnation of the modern lack of understanding of the part played by sex in the evolution of religion, and of the grotesquely unfair and unjustifiable implications which have been so liberally read into it.

The genuflexion to science, which is so outstanding a phenomenon in European and American ultra-modern civilization as to amount to what is virtually a religious faith, has robbed the generative and reproductive forces of their one-time mystery and so contributed to the decay of phallicism. The fact that much of the mystery which phallicism purported to explain, remains to-day, so far as concerns the fundamental mystery of life, as unexplainable in terms of modern science as in the cosmogony of Genesis, detracts nothing from the faith of the people in the promulgations of to-day's hierarchy. This, however, is a problem which does not come within the scope of the present work.

A GLOSSARY OF THE PRINCIPAL GODS AND GODDESSES MENTIONED IN THE PRECEDING CHAPTERS

ADONAI. The name used by the ancient Jews in referring to Yahweh or Jehovah. The pronunciation of the latter name was prohibited.

ADONIS. An ancient Greek sun-god, lover of Venus. The centre of this god's worship was at Athens. According to Jerome, the Hebrew god Tammuz was identical with Adonis. Milton, too, subscribed to this opinion.

ÆSCULAPIUS. The virgin-born sun-god and saviour of the ancient Greeks. Also the god of medicine.

ÆSUS. The male deity of the ancient Druids, worshipped in the shape of an oak-tree.

AHRIMAN. The god of evil and destruction of the ancient Persians. He was eternally engaged in conflict with Ormuzd, the god of light.

ALILAT. An Arabian moon and fertility goddess. Also termed Ilat.

AMEN-RA. An ancient Egyptian sun-god. Creator and "Lord of the Heavens."

AMMON (AMON, AMUN). A sun-god of the ancient Romans, Greeks, Egyptians and Ethiopians. Also the god of rain. Sometimes referred to as Jupiter Ammon.

AMPHION. In Greek mythology referred to as the son of Jupiter and Antiope, and sometimes as the son of Zeus. His consort was Niobe.

ANAÏTIS. Armenian and Persian fertility goddess, a feature of whose worship was bacchanalianism and promiscuity. Girls served the goddess as prostitutes.

ANU. Chaldean god of the heavens. Supreme member of the Chaldean triad.

ANUBIS. The ancient Egyptian god whose worship and the rites associated with it, are supposed to have been referred

to by Moses in the twenty-third chapter of Deuteronomy. Anubis is considered to be the same god as the Greek Hermes.

Ap (Apap). The Egyptian name for Osiris, which see.

Aphrodite. Ancient Greek goddess of love and licentiousness, to whom sacred prostitutes were dedicated. Worshipped by the Romans as Venus.

Apis. Ancient Egyptian god, usually worshipped in the form of a bull.

Apollo. The famous male deity of the ancient Greeks. A sun-god and a saviour.

Apprius. Same as Priapus, which see.

Ardanari-Iswara. A Hindu hermaphroditic deity.

Argus. The one-hundred-eyed god, ever vigilant because two eyes only were closed during sleep. The peacock's tail was supposed to have the eyes of Argus.

Artemis. An ancient Greek moon-goddess; sister of Apollo, the sun-god, daughter of Zeus. Equivalent to Diana, the Roman goddess.

Asher. The androgynous creative god of the Canaanites.

Asherah. A Canaanite moon and fertility goddess.

Ashtoreth. The Phœnician and Zidonian moon and fertility goddess and "Queen of the Heavens"; worshipped by Solomon (see 1 Kings xi. 5 and 2 Kings xxiii. 13). Same as the Roman and Greek goddess, Astarte.

Ashur (Asur, Assur). The chief god of the Assyrians. The "erect one"; the creator. Married to Ishtar.

Astarte. The name under which Ashtoreth (which see) was worshipped in Rome and Greece.

Attys (Attus, Atys). A Phrygian god who castrated himself. Cybele was his lover.

Baal. The androgynous deity of the Canaanites, Chaldeans and Phœnicians. Baal means "Lord" or "master," referring to the supreme god. The Bible contains many references to his worship.

Baal-Peor (Baal-Phegor, Beel-Phegor). "The opener." Supreme god of the Moabites and Midianites. It was to this deity that Solomon erected a temple on the Mount of Olives. Baal-peor was the same as Chemosh. Also thought by the ancient Jews to be identical with Priapus, probably because of the rites associated with his worship.

Bacchus. Ancient Roman god of wine; son of Jupiter and

Semele. The goat was sacred to Bacchus. Festivals were celebrated in his honour. Sometimes referred to as Liber, and identical with Dionysus of the Greeks. Also a sun-god.

BALDER. Ancient Scandinavian god, son of Odin and Frigga.

BEL. Same as Baal, which see.

BELIAL. The Devil, or god of wickedness. The name given to Satan by St. Paul.

BELTIS. The Queen of the Heavens referred to in the Old Testament. Wife of Baal.

BISHESWAR. One of the names given to Siva.

BO (BU). Same as Buddha, which see.

BONA DEA. Goddess of chastity of the ancient Romans. The temples dedicated to the goddess were, according to Juvenal, scenes of licentiousness and bestiality.

BRAHM. The abstract principle, or spiritual asexual deity worshipped by the ancient Hindus, father or creator of all the gods in the Hindu pantheon.

BRAHMA. The androgynous Hindu creative god. The first member of the Hindu triad.

BUDDHA (BUDHA GOTAMA). The deified king or hero worshipped throughout China, Indo-China and Tibet, under various names.

CAMILLUS. See Mercury.

CANON. See Kwai-Yin.

CANOPUS. The ancient Egyptian god of waters.

CENTEOTLE. A Mexican fertility goddess.

CERES. Ancient Roman goddess. Daughter of Saturn and mother of Proserpine. Same as Demeter of Greece.

CERIDWEN. Same as Ceres and Demeter.

CHEMOSH. Sun-god of the Moabites, worshipped by Solomon (1 Kings xi. 7). According to Strabo, Chemosh and Apollo were names referring to the same god.

CHLORIS. Same as Flora, which see.

CHRONUS (CRONUS). Same as Saturn, El and Ra.

CIHUACOHUATL. Ancient Mexican fertility goddess.

CINTEOTL. Same as Centeotle, which see.

CNEPH. Same as Kneph, which see.

COTYTTO. Athenian goddess of licentiousness. The priests dedicated to her were termed Baptæ.

CRISHNA. See Krishna.

CROMCRUACH. The supreme fertility god of ancient Ireland.

CUNTI. Hindu goddess of fecundity; a personification of Sakti.

CYBELE. Ancient moon-goddess. Wife of Saturn. "The Great Mother" of the ancients. Identical with Ceres, Ops, Rhea and Vesta.

DAGON. The monstrous god of the Philistines; half-man and half-fish. Some mythologists are of opinion that Oannes, the god of the Babylonians, was really Dagon.

DANAË (DANAI). Ancient pagan sun-god, son of Belus.

DEMETER. Ancient Greek earth-goddess, mother of Proserpine and sister of Zeus. Same as the Roman goddess, Ceres.

DEVAKI. A name for Krishna, which see.

DEVI. Same as Mahadevi, which see.

DEW. An Athenian fertility goddess, sometimes referred to as Herse.

DIANA. The moon-goddess of the ancient Romans, daughter of Jupiter, and sister of Apollo. Identical with the Greek goddesses, Artemis and Hecate.

DIONYSUS. Ancient Greek god of wine, same as the Roman Bacchus, which see. Also a sun-god.

DIS. The name under which the Gauls worshipped Pluto, god of hell.

DURGA-KALI. The fierce licentious Hindu goddess who was the consort of Siva, and the personification of Sakti. Also referred to simply as Kali. In his work, *The Meaning of Sacrifice* (Hogarth Press, 1930), Dr. Money-Kyrle says "we can be fairly confident that Kali was a phallic goddess and that she castrated and destroyed her consort."

DYANS (DYAUS). Same as Zeus, which see.

EA. The third member of the Chaldean triad: Anu, Hoa and Ea.

EL. Sun-god of the Syrians and Semites. Same as Il and Ra.

EL BELUS. An Assyrian and Babylonian sun-god. The Tower of Babel was erected for the worshipping of this deity.

ERECTHONIOS. Same as Erichthonius, which see.

ERICHTHONIUS. Monster pagan god with the body of a man and the tail of a serpent.

ESWARA. The principal god of a sect of Brahmans known as Seyvias. Married to Parvati.

FAUNUS. Same as Pan, which see.

FLORA. Ancient Roman goddess of flowers, supposed to be a deified prostitute, for which reason the festivals celebrated annually in her honour were orgies of promiscuity. Flora was identical with the Greek goddess Chloris.

FREA. Same as Frigga, which see.

FREY. An ancient Teutonic god, whose image bore an enormous phallus.

FRIGGA. The premier goddess of ancient Scandinavia. Wife of the god Odin and mother of the gods. Personification of the earth. Identical with Hertha.

GAEA. Earth-goddess of the ancient Greeks. Consort of Ouranus. According to Homer, she was universally worshipped in Greece, and black sheep were sacred to her. Sometimes referred to as Ge or Ghe.

GE (GHE). Same as Gaea, which see.

GOTAMA. Same as Buddha, which see. Durga is sometimes referred to as Gotama. Forlong says that one of the twelve great Lingams of India was named *Gotami-Isvara*.

HARPOCRATES. An Egyptian god of silence.

HEA. Same as Hoa, which see.

HEBON. A god of the Sicilians, worshipped in the form of a bull.

HEGATE. An ancient Greek moon-goddess, daughter of Zeus and Demeter, named "Queen of the Night," and invariably accompanied by Stygian dogs. Identical with Diana.

HEKATE. See Hecate.

HELIOS. Sun-god of ancient Greece. Same as Helius of the Egyptians.

HELIUS. An Egyptian sun-god. Married to Ops. Same as Helios of the Greeks.

HERA. A noted pagan goddess of marriage and pregnancy. Some mythologists are of opinion that she was the wife of Zeus, while others hold that she was his sister. Identical with the Roman goddess Juno.

HERACLES. Same as Hercules, which see.

HERCULES. Noted pagan sun-god, worshipped by many nations and under various names. Son of Zeus.

HERMES. Ancient Greek god, son of Zeus, out of Maia. Festivals were celebrated in his honour.

HERSE. Same as Dew, which see.

HERTHA. The earth-goddess of ancient Germany. Tacitus says Hertha was mother of all the gods. Same as the Scandinavian Frigga.

HOA. One of the gods comprising the Chaldean triad.

HU. The principal Cymri god. Married to Ceridwen. Also the name of a god of the ancient Egyptians.

IL. Same as El, which see.

ILAT. Same as Alilat, which see.

Io. Name of a deified priestess of Hera, representing the moon and the female principle in creation. Some mythologists say she is the same as Isis.

ISA. One of the names given to Siva. Also the name of a Scandinavian goddess.

ISHTAR. The favourite female deity of the Assyrians and Babylonians; goddess of love and fertility, and creative mother. Equivalent to Ashtoreth and Astarte.

ISIS. Famous Egyptian moon-goddess, symbolized by the cow. Mother of Horus and wife of Osiris. Identical with Ceres, Hecate and Juno.

ISVARA (ISWARA). The word means "Lord," and is one of the many names under which Siva (q.v.) was worshipped.

IZANAGI. "The male who invites." Japanese male creative deity.

IZANAMI. "The female who invites." Japanese female creative deity.

JAH. Same as Jehovah, which see.

JEHOVAH. The unpronounceable (by prohibition and through fear) name of the supreme god of the Hebrews.

JOVE. Same as Jupiter, which see.

JUGGERNAUT (JUGGERNATH, JUGAT-NATH). Same as Vishnu, which see.

JUNO. Moon-goddess, earth-goddess, and "Queen of the Heavens." Wife of Jupiter, protective deity of the female sex. The name June was given to the sixth month in the year in honour of the goddess. Identical with Hera.

JUPITER. Sky-god and "Lord of the Heavens." Married to Juno. Later Jupiter was worshipped as a sun-god. Identical with Zeus of the Greeks, and Ammon of the Egyptians.

JUPITER AMMON. Same as Ammon, which see.

KALI. Same as Durga-Kali, which see.

KAMI-MUSURI. A Japanese phallic god.

KHEM. A god of generation worshipped by the ancient Egyptians.

KNEPH. Ancient Egyptian god, which, according to Eusebius, was worshipped in the shape of a serpent, and conceived to be the creator of life. Also spelled Cneph.

KOLOWISSI (KOLOOWISI). A serpent-god of the American Indians, sometimes referred to as "The Plumed Serpent."

KONSEI MYÔJIN. A Japanese generative and priapic god.
KRISHNA. An anthropomorphic incarnation of the Hindu god, Vishnu. Virgin-born and a saviour. Equivalent to Jesus of Christianity.
KWAI-YIN. "Queen of the Heavens" and generative goddess of the Japanese and Chinese. Also referred to as Canon.
KWAN-NON. The Japanese Venus. Same as Kwai-Yin.
LIBER. Same as Bacchus, which see.
LUCIFER. See Satan.
LUCINA. Moon-goddess of ancient Rome. Lucina presided over pregnant women.
LUI-SHIN. The Chinese god of thunder.
MAHADEVA. One of the names under which Siva is worshipped.
MANI. An ancient Scandinavian moon-goddess.
MARDUK. Ancient Babylonian sun-god, who was responsible for the founding of the Zodiac. Creator and king of all the gods in the pantheon. Son of Ea.
MARS. The god of war in ancient Rome, sire of Romulus by Rhea. No member of the female sex was permitted to worship in the temples dedicated to Mars, unless she donned male attire.
MENDES. Ancient Egyptian sun-god, worshipped in the shape of a goat, principally at a town with the same name as the deity. The god Mont, which was worshipped in later centuries, was identical with Mendes.
MERCURY (MERCURIUS). God of eloquence of ancient Rome. Same as Camillus and the Greek god Hermes.
MILCOM (MILKOM). Same as Moloch, which see.
MIN. An ithyphallic generative god of the ancient Egyptians. Also referred to as Amsu.
MITOSHI-NO-KAMI. The Japanese generative god of rice.
MNEVIS. An ancient Egyptian god worshipped in the form of a black bull.
MOLOCH. The chief god of the Ammonites. Human sacrifices were offered to Moloch, and he appears to have been the same god as Baal. Also referred to as Milcom.
MONT. See Mendes.
MUT. A fertility goddess of the ancient Egyptians.
MUTINUS. An ancient Roman god identical with Priapus (q.v.). Mutinus was thought to possess the power of protecting the city of Rome from evil and destruction.
MYLITTA. The pagan (Babylonian and Assyrian) fertility god-

dess to whom women were compelled to sacrifice their virginity. Wife of Baal. Herodotus states that Mylitta was merely a name given to Aphrodite.

NEPTUNE. The god of the seas. Worshipped extensively by the ancient Romans. Same as Poseidon of the Greeks.

NUT. The "Queen of the Heavens" in ancient Egypt.

OANNES. A Babylonian monster god, being half-fish and half-man. According to many mythologists, Oannes was really Dagon under another name. Also same as Ea.

ODIN. Ancient Scandinavian and Danish sky-god. Husband of Frigga. It was to Odin that Earl Hakon sacrificed his son.

OPS. Fertility goddess of ancient Rome. Married to Saturn. Identical with Cybele and Rhea.

ORMUZD. Serpent-god of the ancient Persians. Opposed to Ahriman.

OSIRIS. Ancient Egyptian sun-god and saviour. Married to Isis. Worshipped in the shape of an ox. Called Ap or Apap by the Egyptians.

OURANUS. God of the heavens and husband of the earth-goddess, Ghe. By some mythologists, Ouranus is held to have been the father of Hermes. Also spelled Uranus.

PALES. Ancient Roman guardian god of shepherds and their charges.

PALLAS. Goddess of war and wisdom. Daughter of Jupiter. Also called Athena and Minerva.

PAN. Ancient Greek guardian deity of shepherds and their flocks. Son of Hermes, and leader of the satyrs. Pan was often symbolized in the shape of a monster with the body of a man, and the legs and feet of a goat. Some mythologists are of opinion that he was the same as Faunus.

PARVATI. The moon-goddess of the Hindus. A personification of Sakti, thus representing the principle of fertility and the Great Mother. Consort or wife of Siva. Often referred to as Durga.

PELOPS. A deified prince of ancient Greece.

PERSEPHONE. Same as Proserpine, which see.

PERSEUS. Athenian and Egyptian god, son of Jupiter by Danaë.

PERTUNDA. Pagan goddess of sexual intercourse.

PHANES. An androgynous deity of the Orphic system, thought to have come out of the mundane egg, and reputed to be the father of the gods.

PHŒBUS. One of the names given to Apollo, which see.

PHTHA. The supreme androgynous deity of the ancient Egyptians. Also called Ptah.

PLUTO. Ancient pagan sun-god, son of Saturn and Ops, and a brother of Jupiter. He is reputed to have carried off the goddess Proserpine and made her queen of hell. Also worshipped by the Gauls under the name of Dis.

POSEIDON. The god of the seas of ancient Greece. Identical with Neptune of the Romans.

PRIAPUS. Notorious Greek fertility god and the most celebrated of all phallic deities; worshipped in various countries and under many names. The images of Priapus were usually embellished with immense genitalia. Often referred to as the "God of the Gardens."

PROSERPINE. Daughter of Jupiter and Ceres. Married Pluto, who took her to the infernal regions where she reigned as queen. Sometimes referred to as Persephone.

PTAH. See Phtha.

PUNCHANUNU. The Hindu god with five faces, or Siva under another name.

PYTHON. Monstrous serpent-god, which gave his name to the Pythian games, instituted in his honour.

QUANWON. Same as Kwai-Yin, which see.

QUETZALCOATL. Ancient Mexican virgin-born sun-god and saviour. Crucified in the manner of all saviour gods.

RA. A sun-god of the ancient Egyptians. Also a name of one of the Babylonian gods.

RHEA. Ancient earth-goddess, daughter of Uranus and Ghe. Same as Cybele and Ops.

RUDRA. One of the names of Siva, which see.

SAHE NO KAMI. Japanese phallic deities.

SALIVĀHANA. The Hindu serpent-god of wisdom.

SARASVATI (SARASWATI). The Hindu goddess, wife of Brahma, often represented seated upon a peacock.

SATAN. The chief of the band of "fallen angels" residing in hell, and the enemy of man, in Christian mythology. The supreme god of the Devil-worshippers. Also referred to as Belial, Lucifer, Beelzebub and the Devil.

SATURN. Apparently the first deity to be worshipped by the Romans, revered as father of the gods. Human sacrifices were offered to Saturn. Identical with Chronus of the Greek pantheon.

SEB. Ancient Egyptian earth-goddess.
SEMELE. Fertility goddess of the Semites.
SHALA. The consort of the sky-god, Vul.
SHANG-TE. Creator god of the Chinese; father of the universe.
SHING-MOO. Chinese goddess; queen of the heavens.
SHIVA. See Siva.
SHU. Ancient Egyptian god, usually represented as supporting Nut, the queen of the heavens.
SIRI. The consort of Vishnu.
SITA. An incarnation of Lakshini, and wife of Rāma, the Hindu equivalent of Proserpine.
SIVA. The famous five-faced god of India. The third member of the Hindu triad.
SRI. Wife of Vishnu.
TAKA-MI-MUSUBI. A Japanese generative and priapic god.
TAMMUZ. Same as Adonis, which see.
TEXCATLIPOCA. One of the chief gods of the ancient Mexicans. Texcatlipoca was first a sky-god and later a sun-god.
THOTH. An ancient Egyptian moon-god, with the head of an ibis.
TLAZOLTEOTI.. The goddess of love of the ancient Mexicans.
TRIGLAF. A pagan name for the god of hell.
TRIGLAV. The three-headed sky-god of the Slavs.
TRIPHALLUS. Same as Priapus, which see.
TUTINUS. An ithyphallic god of the ancient Romans, very similar to Mutinus.
TYPHON. The ancient Egyptian god of evil, brother of Osiris.
UM (UMA). A name for the wife of Siva, and the personification of the female principle—Sakti.
UR. Oriental moon-god, or god of light. Also an ancient Assyrian fire-god.
URANUS. See Ouranus.
VENUS. The famous Roman androgynous deity of love, supposed to be identical with Ashtoreth or Astarte. Same as Aphrodite of the Greeks.
VIRAG. Androgynous Hindu deity who was responsible for the creation of Siva and Parvati.
VISHNU. The second member of the famous Hindu triad. Members of the sect devoted to the worship of Vishnu are termed Vaishnavas.
VUL. Assyrian and Chaldean sky-god. Married to Shala.
XOCHIQUETZAL. Mexican fertility goddess.

XOCHITECATL. Mexican goddess of generation.
XOPANCALE. Aztec fertility god.
YAHWEH. Tribal god of the ancient Hebrews. Also called Jah, Jehovah and Jahveh. Referred to as Adonai by the Jews.
ZEUS. Ancient Greek sky-god. Zeus ranked as perhaps the most important deity of ancient Greece, being thought to be the father of both gods and men. He was the son of Chronus and Rhea. Equivalent to the Roman god, Jupiter.
ZOROASTER. Famous sun-god of ancient Persia, and reputed to be the inventor of magic.

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